

Title to Vol. 3.



P. Fourdrinier. Scul.

Pompey prophanes & Holy of Holies.

The OLD and NEW
TESTAMENT

Connected in the

H I S T O R Y

OF THE

Jews and Neighbouring Nations,

FROM THE

Declension of the Kingdoms of *Israel* and
Judah to the Time of CHRIST.

By HUMPHREY PRIDEAUX, D.D.
DEAN of NORWICH.

PART II. VOL. III.

The ELEVENTH EDITION.

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The Old and New

TESTAMENT

Composed in the

HISTORY

OF THE

OF THE

OF THE

OF THE



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OF THE

OF THE



To the Right Honourable

DANIEL

EARL of Nottingham,

My LORD,



Having now, by God's
Assistance, finished
this Second Part of
the Connection of
the History of the Old and
New Testament, which I pro-
mised your Lordship, when I
presented you with the First

A 2

Part,

The Dedication.

Part, I humbly offer it to your
Acceptance, hoping it may be
received with the same Favour
and Candour as the Former;
which I humbly pray from your
Lordship; and am,

My LORD,

20 MA 59

Your most Obedient, and

most Obliged Humble Servant,

Humphrey Prideaux.



THE
P R E F A C E.



THE Second Part of this History, which I now offer to the Publick, compleats the whole of what I intend. My first Purpose was to have concluded it at the Birth of our Saviour, and to have left what thenceforth ensues to the Ecclesiastical Historian of the Christian Church, to whom it properly belongs. But since what is to connect the Old Testament with the New will there best end, where the Dispensation of the Old Testament endeth, and that of the New begins; and since that was brought to pass in the Death and Resurrection of our Saviour, I have drawn down this History thereto. For then the *Jewish* Church was abolished, and the Christian erected in its stead; then the Law of *Moses* ceased, and that of *Christ* and his Gospel commenced, and therein the Accomplishment of all the Prophecies of the Old Testament relating to the Per-

son of the *Messiah*, which begun at his Birth, was fully perfected. And therefore here I have thought it properest to fix the Conclusion of this Work. But to avoid encroaching too far upon the Christian Ecclesiastical Historian, I have from the time of *Christ's* Birth treated but in a very brief manner of what afterwards ensued to his Death; and have passed over the whole time of the publick Ministration both of him and his Forerunner. For all things that were done therein being fully related in the four Gospels, which are or ought to be in every ones Hands, barely to repeat them here would be needless, and all that can be done beyond a bare Repetition is either to methodise them according to the Order of Time, or to explain them by way of Interpretation; But the former belonging to the Harmonist, and the latter to the Commentator, they are both out of the Province I have undertaken.

I having in the Preface to the first Part of this History recommended to the reader for his Geographical Guidance in the Reading of it the Maps of *Cellarius*, the Bookseller hath in the third Edition of that Part inserted into it as many Maps out of him, as may be useful for this Purpose. And there hath also been added in the same Edition a Map of the Temple of *Jerusalem*, which had been drawn and published by me in a single Sheet some Years before. All these may serve for the Second Part as well as for the First.

Perchance there may be some who will think the History, which I give of the *Jewish* Cycle of eighty four Years, and of the other Cycles which

which as well as that have been made use of for the fixing of the time of *Easter*, to be too long a Digression from that which is the main Subject of this Work. And therefore I think it necessary to acquaint the Reader, that I have been led hereto by these following inducements. *First*, To give him an account of the Controversies which happened among Christians about the time of celebrating *Easter*, during the use of this 84 Years Cycle among them. *Secondly*, to explain one important part of our Ancient *English* History, by shewing upon what foot that Dissension about *Easter* stood, which was here carry'd on between our *British* and *Saxon* Ancestors on the account of the same *Jewish* Cycle during the whole seventh and eighth Century, which hath no where else that I know of had a thorough and clear account given of it; And *Lastly*, to open the way to a better understanding of the modern Dispute which our Dissenters have here set on foot among us upon the same Argument. For they alledge it as one Reason of their Dissension, that *Easter* is put wrong in the Kalendar before the Common-Prayer Book, and that therefore they cannot give their Assent and Consent thereto.

It is a very odd thing, that this sort of People, who are against keeping any *Easter* at all, should raise any Quarrel about the Time of its Observance. But since they are pleased so to do, I will here apply what is written in the ensuing History about the time of this Festival, to the present case, and endeavour thereby to give them full Satisfaction in it. In order whereto I shall lay down, *First*, The Rule

in the Kalendar, against which the Objection is made; *Secondly*, the Objection itself, that is urged against it; and then in the *Third* place I shall give my Answers thereto.

I. The words of the Rule in the Kalendar, as they lie in the Page next after the Months of the Year, are these following, *Easter-day is always the first Sunday after the first Full-Moon which happens next after the one and twentieth day of March. And if the Full-Moon happens upon a Sunday, Easter-day is the Sunday after.*

II. The Objection urged against this Rule is, That if we take the Common Almanacks, in which the New-Moons and Full-Moons are set down as they are in the Heavens, it will seldom be found, that the first Sunday after the first Full-Moon, which happens next after the one and twentieth day of *March*, is the *Easter-day*, which is appointed to be observed according to the Tables in the Common-Prayer-Book; and that therefore if the Rule be true the Tables must be false. And this the Dissenters think is Reason enough for them to deny their Assent and Consent to the whole Book.

III. I answer hereto, first, that it must be acknowledged, this Objection would be true, were it the Natural Full-Moon that is meant in the Rule. But besides the Natural Full-Moon, that is that which is in the Heavens, when the Sun and Moon are in opposition to each other, there is also an Ecclesiastical Full-Moon, that is a Full-Moon-day so called by the Church, tho' there be no Natural Full-Moon thereon. To explain this by a Parallel case, it is in the same manner, as there is a Political

tical Month, and a Political Year different from the Natural. The Natural Month is the Course of the Moon from one New-Moon to another; The Political Month is a certain number of days, which constitute a Month according to the Political Constitution of the Country where it is used. And so a Natural Year is the Course of the Sun from a certain point in the *Zodiac* till it come about again to the same; But the Political Year is a certain number of Months or Days, which constitute a Year according to the Political Constitution of the Country where it is used. And so in like manner there is a Natural New-Moon-day, and an Ecclesiastical New-Moon-day. The Natural New-Moon-day is that on which the Natural New-Moon first appears, and the 14th day after is the Natural Full-Moon-day. And the Ecclesiastical New-Moon-day is that, which by the Ecclesiastical Constitutions is appointed for it, and the 14th day after is the Ecclesiastical Full-Moon-day. And the Primes, that is the Figures of the Golden Numbers, which are in the First Column of every Month in the Kalendar, are there placed to point out both, that is the Ecclesiastical New-Moon-day first, and then by consequence from it the Ecclesiastical Full-Moon-day, which is the Fourteenth day after. This order was first appointed from the time (a) of the Council of *Nice*; and then the Natural New-Moon and Full-Moon, and the Ecclesiastical New-Moon and Full-Moon fell exactly together. And had

(a) This Council was held Anno Domini 325.

the Nineteen Years Cycle, called the Cycle of the Moon (which is the Cycle of the Golden Numbers) brought about all the New-Moons and Full-Moons exactly again to the same point of time in the *Julian* Year, as it was supposed that it would, when this Order was first made, they would have always so fallen together. But it failing hereof by an hour and almost an half, hereby it hath come to pass, that the Ecclesiastical New-Moon and Full-Moon have overshot the Natural New-Moon and Full-Moon an hour and near an half in every nineteen Years, which in the long process of time, that hath hapned since the Council of *Nice*, hath now made the difference between them to amount to about four days and an half; and so much the Ecclesiastical New-Moons and Full-Moons do at this time in every Month over-run the Natural. However the Church still abiding by the old Order still observes the time of *Easter* according to the reckoning of the Ecclesiastical Moon, and not according to that of the Natural. And therefore it is of the Ecclesiastical Full-Moon, and not of the Natural, that this Rule is to be understood, and consequently what the Dissenters object against it from the Full-Moon in the Heavens is nothing to the purpose. But if it be still objected, that this Ecclesiastical Full-Moon different from the Natural is the product of Error, for that it hath its Original from an Astronomical Mistake in the Church's falsely supposing, that the New-Moons and Full-Moons would after every nineteen Years all come over again to the same point of time in the *Julian* Year as in the former nineteen Years, whereas they do not so by an hour and half,
and

and that therefore there is still an Error in this matter; The Answer hereto is, that it would be so, were the Feast of *Easter*, and the time of observing it, appointed by Divine Institution; but since both are only by the Institution of the Church, where-ever the Church placeth it, there it is well and rightly observed.

But *Secondly*, Were it truly the Natural Full-Moon, and not the Ecclesiastical, that is meant in the Rule, yet since in this Supposal it would be only an Astronomical, and not a Theological Error, this Rule may be used without Sin; and the use of it is all, that the declaration of Assent and Consent obligeth to, as it is more than once plainly expressed in the Act that enjoins it.

Thirdly, But it seems to me that neither the Kalendar, nor this Rule belonging thereto, is within that Declaration, and therefore no Error in either can be urged as a Reason against it. For the Assent and Consent required to be given by the Act of Uniformity is *To the Book of Common-Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church of England, together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches, and the Form and Manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons*; But neither the Kalendar, nor this Rule belonging to it, can be brought under any of these particulars; and therefore cannot be contained within that Declaration at all. If it be said that the words Rites and Ceremonies include the Kalendar, and with it all the Rules belonging thereto; my Answer is, that the

the Astronomical Calculations, and the appointing thereby the times of the moveable Feasts, concerning which our whole present Dispute is, cannot be called either Rites or Ceremonies. If it be further urged, that both the Kalendar and the Rule are in the Book; the Reply hereto is, so are several Acts of Parliament, but no one will say, that by the Declaration any Assent or Consent is given unto them.

Fourthly, Supposing all to be in this case, as the Dissenters object, to make such a Trifle to be a reason of breaking Communion, and separating from the Church, is what Men of common Sense or common Integrity may be ashamed of. They may as well urge the Errata of the Press against this Declaration. For these afford as good a Reason against it as the other. This shews how hard they are put to it to find Reasons for their Separation, when they urge such a wretched and frivolous one for it as this.

Thus much of the Objection as far as the Dissenters have urged it. But there being something that may be further said on the same Argument, with much more plausible appearance of Reason, which the Dissenters have taken no notice of, I shall do it for them, that so by answering it I may clear this whole Matter, and thereby fully justify the Usage of our Church herein. For it may be objected, that allowing the Full-Moon in the Rule of the Kalendar above-mentioned to be the Ecclesiastical Full-Moon, and not the Natural, yet the making of *Easter-day* to be the next *Sunday* after that Full-Moon is contrary to the Rule which all other

other Churches have gone by (*b*) till Pope Gregory's reformation of the Kalendar, and contrary also to the present usage of our own. For, 1st, it is contrary to the Rule which all other Churches have gone by till the said Reformation of Pope Gregory; because till then from the time of the Council of *Nice* their Rule hath been, that *Easter-day* is always to be the first *Sunday* after the first Fourteenth Moon which shall happen after the one and twentieth of *March*, which Fourteenth Moon is therefore called the *Paschal* Term; But the Full-Moon never happens till the fifteenth day of the Moon; and therefore to put *Easter-day* on the first *Sunday* after the said Full-Moon, will be to make the first Fifteenth Moon after the said one and twentieth of *March* to be the *Paschal* Term instead of the Fourteenth, which no Church in the whole Christian World hath ever yet done. And 2^{dly}, it is contrary to the present usage of our own Church. For in the Tables subjoined to the said Kalendar *Easter-day* is every where put on the *Sunday* next after the first fourteenth Moon after the one and twentieth day of *March*, and never otherwise. And therefore should *Easter-day* be always put according to the Rule above-mentioned on the next *Sunday* after the Full-Moon of that Rule, seeing no Full-Moon can ever happen till the fifteenth day of the Moon, *Easter-day* would sometimes fall on a *Sunday* different from that where it is placed in the Tables; as for Example, *Anno* 1668, the

(*b*) This Reformation was made *Anno Domini* 1582, and gave birth to what we call the New Style.

placing of *Easter* on the first *Sunday* after the fifteenth day of that Moon would make it fall on the twenty ninth of *March*, but the Tables place it on the twenty second of *March*, which was the *Sunday* before, and then it was accordingly observed. And *Anno* 1678, the placing of *Easter* on the first *Sunday* after the fifteenth day of that Moon would make it fall on the seventh of *April*, but the Tables place it on the last of *March*, which was the *Sunday* before, and there it was accordingly observed. And so it will be found in many other Instances. And therefore if the Rule, by which all other Churches till Pope *Gregory's* Reformation of the Kalendar above-mentioned observed their *Easter*, be right; and if the Tables whereby our Church keeps that Festival be right, then the Rule which is in our Common-Prayer Book must be false, and consequently cannot be assented to as true. Thus far the Objection.

The Answer hereto is, that there is a twofold reckoning of the Moon's Age, the Astronomical and the Vulgar; the Astronomical reckoning is from the Conjunction of the Moon with the Sun, the Vulgar from its first appearance, which is never till the next day after the Conjunction. The *Jews* followed the Vulgar reckoning, and according thereto accounted that to be the first day of the Moon, (c) which was the first day of its appearance, as I have already shewn in the Preface to the first Part of this History, and by this reckoning settled the times

(c) Talmud in Rosh Hasshanah. Maimonides in Kiddush Hachodesh. Selden, De Anno Civili veterum Judæorum.

of their *Paschal* Festival; which usage the (d) ancient Christians borrowing from them did the same in their settling the Feast of *Easter*, and so it hath continued to be done ever since. The first day therefore of the Moon, which is marked out by the Prime in the Kalendar of our Common-Prayer Book, is not the day of its Conjunction with the Sun, but the day of its first appearance, which is always the day after; and the fourteenth day from thence is the fifteenth from its Conjunction; on which fifteenth day the Full Moon happens, which being applied to the *Paschal* Moon solves the whole difficulty of this Objection. For the fourteenth day of that Moon, as reckoned from its first appearance, will be from its conjunction the fifteenth day, on which the Full-Moon happens. And therefore this fourteenth day of the Moon being the same with the Full-Moon, and both the same with that which hath ever been the *Paschal* Term, the first *Sunday* after which is *Easter-day*, the said *Paschal* Term may be expressed by either of them; and therefore this Rule in the Kalendar of our Common-Prayer Book, in that it expresseth it by the Full-Moon, doth the same, as if it had expressed it by the fourteenth day of the Moon, and consequently it is not to be charged with any fault or error in this matter. And thus having opened the cause in all its points, I shall leave the further Prosecution of it to those who shall think fit to contend about it. All that I propose hereby

(d) *The Ancient Christians appointed their Easter by the same Rule, by which the Jews appointed their Passover, and the Asian Churches for a long while observed it on the same day with them.*

is only to give such light into it, that neither side may like the *Andabatae* fight in the dark, as both in the handling of this particular seem hitherto to have done.

In the compiling of this History I have taken all the helps that the *Jewish* writers could supply me with, but these I must confess are very poor ones. Of the Succession of the Presidents and Vice-Presidents of their Sanhedrim, by whom they say their Traditions were handed down from *Simon the Just*, and the Men of the Great Synagogue, I have given their names as far as this History goes. But besides their names there being scarce any thing related of them, but what carries with it a manifest air of Improbability and Fable, I have forborn troubling the Reader with such Trash. Only about *Hillel* and *Shammai* I have enlarged. For their followers constituting two opposite Sects among the *Jews*, in the same manner as the *Scotists* and *Thomists* among the Schoolmen, their names run through both their Talmuds, and all their Talmudic writings, and they are of all that have been in that Station within the compass of this History of the most eminent note and fame among them, and have had more said of them than all the rest. And therefore I have given as full an account of them as the *Jewish* writers can afford me within the limits of a just credibility.

But nothing can be more jejune and empty, than the Histories which the Rabbinical *Jews* give of themselves. *Josephus's* History in *Greek* is a noble Work, but they disown and condemn it, and instead of it would obtrude upon us an *Hebrew Josephus* under the name of *Josippon*

pon Ben Gorion. This they say is the true and authentic *Josephus*, but ours, that is the *Greek Josephus*, a false one. There is a *Josephus Ben Gorion* mentioned (e) in *Josephus's* History of the *Jewish War*, who is there said to have been one of the three to whose Conduct that War was first committed. This Person, the Impostor who composed this Book, mistaken for *Josephus* the Historian, set forth that spurious Work under his Name, intending thereby to quash the credit of the true *Josephus*, which we have in *Greek*, as if that were the Imposture, and this in *Hebrew* the only true and authentick Work of that Historian. But the Book itself proves the fraud. For there is in it mention made both of (f) names and things, which had no being till many hundreds of Years after the time in which it's pretended the Book was written, neither was it heard of or ever quoted by any Author, till above a thousand Years after that time. *Solomon Jarchi* a *French Jew*, who flourished about the Year of our Lord 1140, is the first that makes mention of it. After that it is quoted by *Aben Ezra*, *Abraham Ben Dior*, and *R. David Kimchi*, who all three lived in the same Century. After this it became generally owned by the *Jews*, and hath obtained that credit and esteem among them, as to be held next the sacred Writings a Book of principal value among them; and was one of the earliest of their Books, that hath been published in print by

(e) *Lib. 2. Kεφ. μβ.* (f) *For in that Book there is mention made of Lombardy, France, England, Hungary, Turkey, &c. which are all Modern Names, and never heard of till several hundred Years after the time in which it is pretended this Book was written.*

them : For it was printed at *Constantinople* in the Year of our Lord 1490, which was within fifty Years of the first invention of that Art ; and hereon it became so generally receiv'd and valued by that People, that twenty Years after there came out another Edition of it from the same Place, and after that a third at *Venice*, *Anno Domini* 1544. What *Munster* hath published of it, is no more than an Epitome of this Author; but the whole of it is in the *Constantinopolitan* and *Venice* Editions. It is divided into six Books and ninety-seven Chapters. The best that can be said of it is that it is written in an elegant *Hebrew* Stile, and therefore on this account is very fit for the use of young Students in the *Hebrew* Language. But as to the subject matter, it is every where stuff'd with Apocryphal and Talmudic Fables; most of that, which is not of this sort, is taken from the true *Josephus*; but it is to be observed, that what the Impostor takes from him is from the *Latin* Version of *Ruffinus*, and not from the *Greek* Original, which leads him into several blunders. But who this Author was, or where or when he wrote his Book, is uncertain. (g) *Scaliger* conjectures, that he was a *Jew* of *Tours* in *France*; but his reason for it being only, that he speaks more of the Places about *Tours* than of any other Parts of *France*, this doth not prove the thing. But it being sufficiently proved, that the Book is an Imposture, it is of no moment to know who was the Author of it, or where or when he lived. Mr. *Gagnier*, a *French* Gentleman now living in *Oxford*, hath

(g) In *Elencho Trihær. Nicolai Serrarii*, cap. 4.

lately given a very accurate *Latin* Version of this Work according to the best Edition of it. It is to be wish'd that his learned Pains had been employed about a better Author.

For several hundred Years after the destruction of the Temple of *Jerusalem*, where *Josephus* ends, no other *Jew* hath written any History of the affairs of that People till about the tenth Century after *Christ*. But the Sect of the *Karraites* (who adhering only to the written Word rejected all Traditions) then prevailing, and often pressing the *Rabbinists* their Antagonists in this Controversy, to make good the Succession through which they pretended to have received their Traditions, this did put several of their learned Men upon the hunt for it; and they having raked through both their Talmuds, and from them gotten together some Historical Scraps to serve for this Purpose, with these poor materials have endeavoured to compose something like an History of their Nation, giving an account therein, how their Traditions were delivered down from *Moses* to the Prophets, and from the Prophets to the Men of the Great Synagogue, and from the Men of the Great Synagogue to the Doctors, who afterwards in a continued Series handed them down from one to another through after-generations. Of this sort they have some few Historical Composures among them, but such as are very mean and contemptible. They all begin from the Creation of the World, and as far as the Scriptures of the old Testament go, they write from them, but often interpose fabulous glosses and additions of their own. From the time where the old Testament Scriptures end the two Talmuds supply them, and

from the time where the Talmuds end they are supplied from the Traditions that were afterward preserved among them. And an account of their Doctors, and the Succession of them in their chief Schools and Academies in *Judæa*, *Babylonia*, and elsewhere, is the main Subject, which after the scriptural Times they treat of. And of these Historical Books there are but seven in all, that I know of, among them, and they are these following. 1. *Seder Olam Rabbah*, 2. *Teshuvot R. Sherira Gaon*, 3. *Seder Olam Zeutab*, 4. *Kabbalah R. Abraham Levita Ben Dior*, 5. *Sepher Yuchasin*, 6. *Shalsheleth Haccabbalah*, 7. *Zemach David*. The four first are the ancientest, but all of them have been written since the beginning of the ninth Century, and are very short. The three last are much larger, but of a very modern Composure, being all of them written since the time of our *King Henry the Eighth*. I will here give an account of each of them in their Order.

I. *Seder Olam Rabbah*, i. e. *the Larger Chronicon*, is so called in respect to *Seder Olam Zeutab*, i. e. *the Lesser Chronicon*, which was afterwards composed. However, notwithstanding this great Name, it is but a short History, and treats mostly of the scriptural Times. (b) *Buxtorf* tells us it reached down to the time of *Adrian* the Roman Emperor, and his vanquishing *Ben Chuzibab* the Impostor, who did then set up for the *Messiah*. I have not seen any Copy of that History which reacheth down so far, but no doubt that great and learned Man did, otherwise he would not have

(b) *Bibliotheca Rabbinica*, p. 386.

told us so. The Author is commonly said to have been *R. Jose Ben Chaliptha*, who flourished a little after the beginning of the second Century after *Christ*, and is said to have been Master to *R. Judah Hakkadosh*, who composed the *Mishna*. But *R. Azarias*, the Author of *Meor Enaim*, in the third part of that Book, (which he calls *Imre Binah*) tells us, that he had seen an ancient Copy of this Book, in which it was written, that the Author lived 762 Years after the destruction of the Temple of *Jerusalem*, which refers his time to the Year of *Christ* 832. It was most certainly written after the *Babylonish* Talmud; for it contains many Fables and Dotages taken from thence.

II. *Teshuvoth R. Sherira Gaon*, i. e. *The Answers of R. Sherira sublime Doctor*, is an Historical Tract written by way of Questions and Answers by him whose Name it bears. It is a very short Piece, and is usually inserted with some other Historical Fragments in the Editions of *Juchasin*. He was *Æchmalotarch* in *Babylonia*, and Head of all the *Jewish* Schools and Academies in that Country, which Dignity he obtained *Anno Dom.* 967, and continued in it thirty Years, that is till the Year 997, when he resigned it to *R. Haia* his Son, who was the last that bore the Title of *Gaon* or *Sublime Doctor*. For in his time, i. e. *Anno* 1037, the *Mahometan* King that then reigned over *Babylonia* (i) expelled the *Jews* out of all those Parts, and thereon (k) all their Schools and Academies

(i) On this Expulsion out of the East they flocked into the West, and from that time Spain, France, England and Germany were filled with them. (k) The chiefest of their Academies were Naherda, Sora, and Pumbeditha, Towns in *Babylonia*.

which they had there were dissolved, and all the degrees and titles of Honour, which on the Account of Learning used to be conferred in them, utterly ceased, and no learned Man hath since that time among the *Jews* assumed any higher name or title of Honour in respect of his Learning, than that of *Rabbi*.

III. *Seder Olam Zeutab*, i. e. *The Lesser Chronicon*, is so called in respect to *Seder Olam Rabbah* or *The Greater Chronicon*. This Book was written, as it is therein expressed, 1053 Years after the destruction of the Temple at *Jerusalem*, that is in the Year of our Lord 1123. Who was the Author of it is not known. It is agreeable to its name a very short Chronicon, and is carried down from the beginning of the World to the Year 452 after the destruction of the Temple of *Jerusalem*, that is to the Year of our Lord 522. Eight Generations after are named in it, but nothing more than their Names is there mentioned of them.

IV. *Sepher Kabbalah R. Abraham Levita* (l) *Ben Dior*, i. e. *The Book of Tradition by Rabbi Abraham the Levite the Son of Dior*, is an Historical Tract, chiefly intended to give an account of the Succession of those, by whom the Traditions of the *Jews*, as they pretend, from the time of *Moses* were handed down to them from Generation to Generation. It begins from the Creation of the World and ends at the Year of Christ 1160. The Author of it was *R. Abraham the Levite*, whose name it bears in the Title. He flourished in the time where this Book ends. He writes much

(l) Others call him *R. Abraham Ben David*, but by mistake, for that *R. Abraham* was another person. See *Buxtorf's Bibliotheca Rabbinica*, p. 403.

from *Josippon Ben Gorion*, and was one of the first that gave credit to that spurious Book.

V. *Sephir Yuchasin*, i. e. *The Book of Genealogies*, is an History of the *Jews* much larger than all the four above-mentioned put together. It begins from the Creation of the World, and is continued down to the Year of our Lord 1500. In the process and series of it an account is given of the Succession of the *Jewish* Traditions from Mount *Sinai*, and of all their eminent Doctors teaching and professing them, down to the time where the Book ends. The Author of it was *R. Abraham Zacuth*, who first published it at *Cracow* in *Poland* in the Year of our Lord 1580.

VI. *Shalsheleth Haccabalah*, i. e. *the Chain of Tradition*, is an Historical Book of the same contents with *Sephir Yuchasin*. The Author of it was *Rabbi Gedaliah Ben Jechajah*, who first published it at *Venice* in the Year of our Lord 1587.

VII. *Zemach David*, i. e. a *Branch* or *Sprout of David*, is an History treating of the same Subject as the two last preceding. It begins, as they do, from the Creation of the World, and is continued down to the Year of Christ 1592, in which Year it was first publish'd at *Prague* in *Bohemia*. The Author was *Rabbi David Ganz* a *Bohemian Jew*. There is extant a *Latin* Version of this Book composed by *William Henry Vorstius* the Son of *Conrad Vorstius*, and published by him at *Leiden*, *Anno Domini* 1644.

By this it may be seen how little light into ancient times is to be gotten from Histories of so modern and mean a Composition, neither can any thing better be expected from their other Writings. If any thing of ancient History be found any

which they had there were dissolved, and all the degrees and titles of Honour, which on the Account of Learning used to be conferred in them, utterly ceased, and no learned Man hath since that time among the *Jews* assumed any higher name or title of Honour in respect of his Learning, than that of *Rabbi*.

III. *Seder Olam Zeutab*, i. e. *The Lesser Chronicon*, is so called in respect to *Seder Olam Rabbah* or *The Greater Chronicon*. This Book was written, as it is therein expressed, 1053 Years after the destruction of the Temple at *Jerusalem*, that is in the Year of our Lord 1123. Who was the Author of it is not known. It is agreeable to its name a very short Chronicon, and is carried down from the beginning of the World to the Year 452 after the destruction of the Temple of *Jerusalem*, that is to the Year of our Lord 522. Eight Generations after are named in it, but nothing more than their Names is there mentioned of them.

IV. *Sepher Kabbalah R. Abraham Levita* (*l*) *Ben Dior*, i. e. *The Book of Tradition by Rabbi Abraham the Levite the Son of Dior*, is an Historical Tract, chiefly intended to give an account of the Succession of those, by whom the Traditions of the *Jews*, as they pretend, from the time of *Moses* were handed down to them from Generation to Generation. It begins from the Creation of the World and ends at the Year of Christ 1160. The Author of it was *R. Abraham the Levite*, whose name it bears in the Title. He flourished in the time where this Book ends. He writes much

(*l*) Others call him *R. Abraham Ben David*, but by mistake, for that *R. Abraham* was another person. See *Buxtorf's Bibliotheca Rabbinica*, p. 403.

from *Josippon Ben Gorion*, and was one of the first that gave credit to that spurious Book.

V. *Sephir Juchasin*, i. e. *The Book of Genealogies*, is an History of the *Jews* much larger than all the four above-mentioned put together. It begins from the Creation of the World, and is continued down to the Year of our Lord 1500. In the process and series of it an account is given of the Succession of the *Jewish* Traditions from Mount *Sinai*, and of all their eminent Doctors teaching and professing them, down to the time where the Book ends. The Author of it was *R. Abraham Zacuth*, who first published it at *Cracow* in *Poland* in the Year of our Lord 1580.

VI. *Shalsheleth Haccabbalah*, i. e. *the Chain of Tradition*, is an Historical Book of the same contents with *Sephir Juchasin*. The Author of it was *Rabbi Gedaliah Ben Jechajah*, who first published it at *Venice* in the Year of our Lord 1587.

VII. *Zemach David*, i. e. a *Branch* or *Sprout of David*, is an History treating of the same Subject as the two last preceding. It begins, as they do, from the Creation of the World, and is continued down to the Year of Christ 1592, in which Year it was first publish'd at *Prague* in *Bohemia*. The Author was *Rabbi David Ganz* a *Bohemian Jew*. There is extant a *Latin* Version of this Book composed by *William Henry Vorstius* the Son of *Conrad Vorstius*, and published by him at *Leiden*, *Anno Domini* 1644.

By this it may be seen how little light into ancient times is to be gotten from Histories of so modern and mean a Composition, neither can any thing better be expected from their other Writings. If any thing of ancient History be found any

where in them more than what is Scriptural, it is either taken from one of the Histories, which I have here given an account of, or from the Talmud, which is the common Fountain, from which they all draw. For this is the best Authority they have, and how mean this is I have already shewn.

My living at a distance from the Press hath deprived me of the Opportunity of correcting the Errors of it; but this defect hath been supply'd by my very worthy Friend Mr. *Brampton Gurdon*, who hath been pleased to take on him the trouble of correcting the last Revise of every Sheet; and I know no one more able to correct the Errors, not only of the Printer, but also of the Author, wherever I may have been mistaken in any Particular contained in this Book, he being a Person eminently knowing in all those parts of literature, that are treated of through the whole of it, and otherwise of that Worth and Learning, as may justly recommend him to every Man's Esteem.

I shall be glad if this Second Part of my History may be as acceptable to the Publick, as the former hath been. I must confess it hath been written under greater disadvantages, by reason of the decays which have since grown upon me. It hath always been the Comfort, as well as the Care of my Life, to make myself as serviceable as I could in all the Stations which I have been called to. With this View it hath been, that I have entered on the writing of any of those Works, that I have offered to the Publick; and I hope I have by all of them in some measure served my Generation. But being now broken by Age, and the calamitous Distemper mentioned in the Preface to the former Part of this History, I find myself

myself superannuated for any other undertaking, and therefore must, I fear, spend the Remainder of my Days in an useless State of Life, which to me will be the greatest Burden of it. But since it is from the Hand of God, I will comport myself with all Patience to submit hereto, till my great Change shall come, and God shall be pleased to call me out of this Life into a better. For which I wait with a thorough Hope and Trust in his great and infinite Mercy through *Jesus Christ* our Lord, to whom be Glory, Honour, and Praise, for ever and ever.

Norwich, January 1,
1717-18,

Humphrey Prideaux.

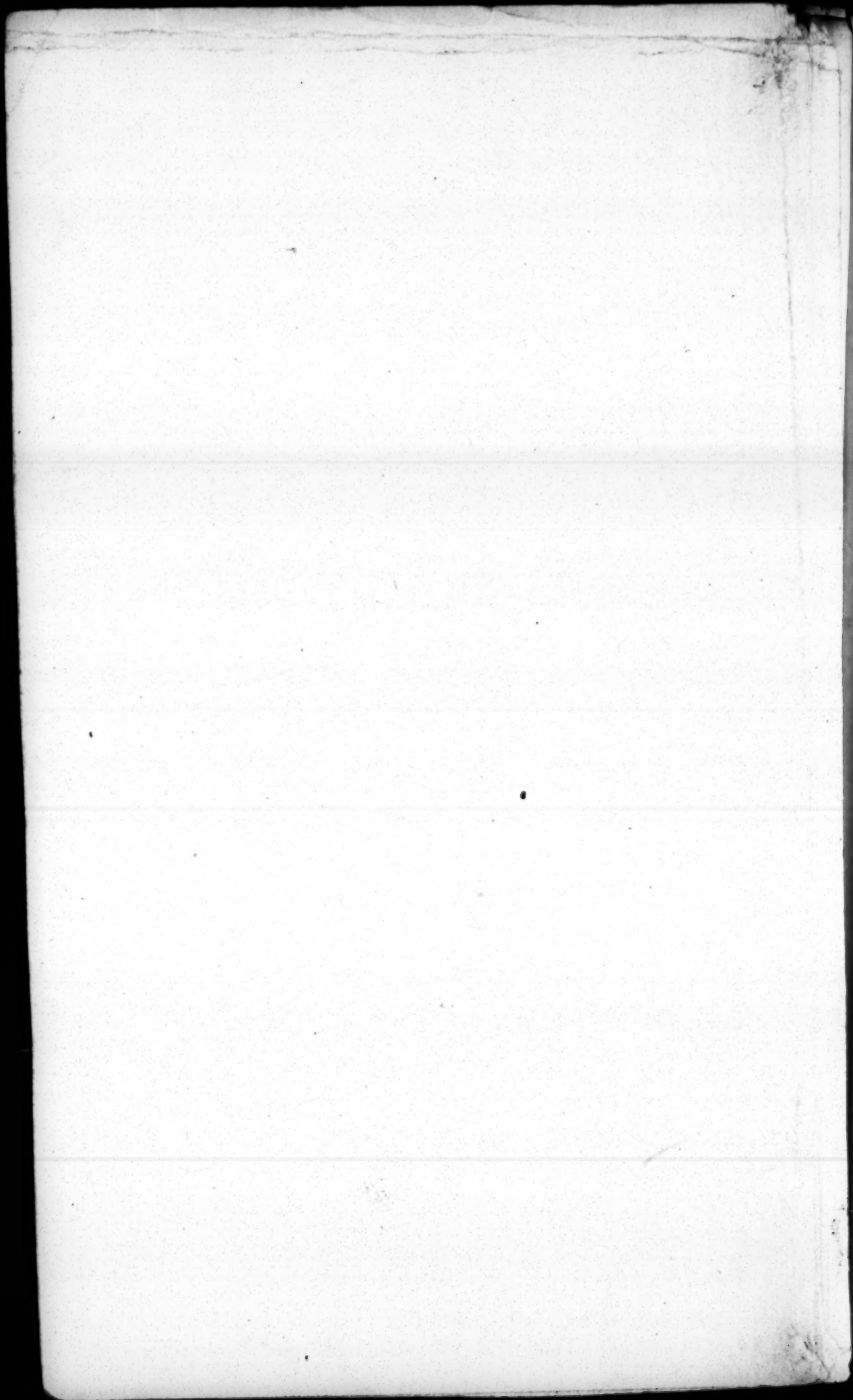


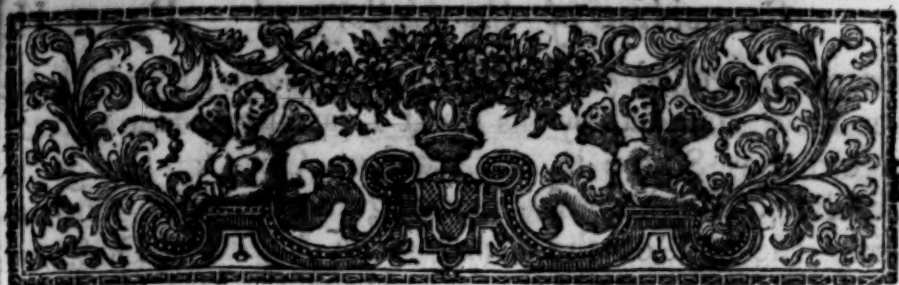
myself experienced for a number of years
and the last night I had the same
of my life in an instant. I was
one with the fragments of the world
is from the land of the living
with all the things of the world
Change. I will come to the end of the world
and the things of the world will be
I will come to the end of the world
and the things of the world will be
I will come to the end of the world
and the things of the world will be

20 MA 59

20 MA 59







THE
OLD *and* NEW TESTAMENT
Connected in the
HISTORY
OF THE
Jews and Neighbouring Nations,
FROM THE
Declension of the Kingdoms of *Israel*
and *Judah* to the time of CHRIST.

PART II. BOOK I.

Eleazar the Brother of *Simon the Just* (a) succeeded him in the High-Priesthood at *Jerusalem*, and there executed this Office (b) fifteen years. But whereas *Simon the Just* had been also President of the *Sanhedrim*, or National Council of the *Jews*, he was in this last

Anno 291.
Ptolomy
Soter 14.

(a) Josephus Antiq. lib. 12. c. 2. Chronicon Alexandrinum. Eusebii Chronicon. (b) Chronicon Alexandrinum.

charge succeeded (c) by *Antigonus of Socho*, to which he was recommended by his great Learning. For he was an eminent Scribe in the Law of God, and a great Teacher of Righteousness among the People. And he being the first of the *Tannaim* or *Mishnaical* Doctors, from his School all those had their Original, who were afterwards called by that name. And these were all the Doctors of the *Jewish* Law from the death of *Simon the Just* to the time that *Rabbi Judah Hakkadosh* composed the *Mishna*, which was about the middle of the second Century after *Christ*, as hath been before observed. In the Gospels they are sometimes called Scribes, sometimes Lawyers, and sometimes those that sat in *Moses's* Seat. For those different appellations all denote the same profession of Men, that is those, who being bred up in the knowledge of the Law of God, and the Tradition of the Elders concerning it, taught it in the Schools and Synagogues of the *Jews*, and judged according to it in their Sanhedrims. For out of the number of these Doctors were chosen all such as were members of those Courts, that is either of the Great Sanhedrim of seventy-two, which was for the whole Nation; or of the Sanhedrim of twenty-three, which was in every City in *Judah*. And such were *Nicodemus*, *Joseph of Arimathea*, and *Gamaliel*; and in respect hereof is it, that they are called Elders, Counsellors, and Rulers, because being of the number of those, who were chosen into these Councils, they did there declare and execute those Laws, by which they ruled and governed the People.

The *Jews* tell us great things of this *Simon the Just*, and speak of great alterations that hapned on his death in some part of their divine worship, and the signs of the divine acceptance, that had till then appeared in the performance of them. For (d) it is

(c) *Juchasin*, *Shalsheleth Haccabbala*, & *Zemach David*. R. *Abraham Levita* in *Historica Cabbala*.
 (d) *Mishna* & *Gemara*
Hierosol. in *yoma*.

said in the *Jerusalem Talmud*, that “ All the time of
 “ *Simon the Just* the Scape-Goat had scarce come to
 “ the middle of the Precipice of the Mountain, from
 “ whence he was cast down, but he was broken into
 “ pieces: But when *Simon the Just* was dead, he fled
 “ away alive into the Desert, and was eaten of the
 “ *Saracens*. While *Simon the Just* lived, the Lot of God
 “ in the Day of Expiation went forth always to the
 “ right hand: But *Simon the Just* being dead, it went
 “ forth sometimes to the right hand, and sometimes to
 “ the left. All the days of *Simon the Just* the little
 “ scarlet Tongue looked always white: But when
 “ *Simon the Just* was dead, it looked sometimes white,
 “ and sometimes red. All the days of *Simon the Just*
 “ the (e) West-light always burnt: But when he was
 “ dead, it sometimes burnt, and sometimes went out.
 “ All the days of *Simon the Just* the fire upon the
 “ Altar burnt clear and bright, and after two pieces
 “ of wood laid on in the morning, they laid on
 “ nothing else the whole day after: But when he was
 “ dead the force of the fire languished in such manner,
 “ that they were forced to supply it all the day. All
 “ the days of *Simon the Just* a blessing was sent upon
 “ the (f) two Loaves, and (g) the Shew-bread; so
 “ that a portion came to every Priest to the quantity
 “ of an Olive at least; and there were some, who
 “ did eat, and there were others, to whom some-
 “ thing remained after they had eaten their fill: But
 “ when *Simon the Just* was dead, that blessing was
 “ withdrawn, and so little remained to each Priest
 “ that those who were modest withdrew their hands,
 “ and those who were greedy still stretched them

(e) That is the most western of the seven Lamps of the Golden Candelsticks, which stood in the Holy place in the Temple. (f) That is the two wave-loaves offered in the Feast of Pentecost, of which see *Levit. chap. xxiii. ver. 15—21.* (g) That is the twelve Loaves of Shew bread, which were placed upon the Shew-bread Table in the Holy place every Sabbath, and taken away the next Sabbath after, and divided among the Priests that then officiated. See *Levit. chap. xxiv. ver. 5—10.*

"out." For the explication hereof it is to be observed, that on the great day of expiation, which was a most solemn fast among the *Jews*, kept every year by them on the tenth day of their Month *Tizri* (which answers to our *September*) (*b*) two Goats were brought into the inner Court of the House of the Lord, and there on the North side of the Altar presented before the High-Priest, the one to be the Scape-Goat, and the other to be sacrificed unto the Lord. And in order to determine, which of them should be for each purpose, (*i*) Lots were cast to decide the matter; the manner of which was as followeth. The (*k*) Goats being put one before the right hand of the High-Priest, and the other before the left hand, an Urn was brought and placed in the middle between them, and two Lots were cast into it. (They might be of wood, silver, or gold, but under the second Temple they were always of gold.) On the one of these was written *For the Lord*, and on the other *For the Scape-Goat*; which being well shaken together, the High-Priest put both his hands into the Urn, and with his right hand took out one Lot, and with his left hand the other, and according to the writing on them were the Goats appointed, as they stood on each hand of the High-Priest, either for the Lord to be sacrificed to him, or to be the Scape-Goat to be let into the Wilderness; that is, if the right hand Lot were *For the Lord*, then the Goat that stood before him at the right hand was to be sacrificed, and the other to be the Scape-Goat: But if the left hand Lot were *For the Lord*, then the Goat that stood at the left hand was to be sacrificed, and the other to be the Scape-Goat. And therefore, whereas it is said, that the Lot of God till the death of *Simon the Just* went forth always to the right hand, the meaning is, that till then the High-Priest always drew out with his right hand

(*b*) Mishna in yoma. Maimonides in yom Haccipurim. (*i*) Levit. xvi. 8. (*k*) Mishna & Maimonides, *ibid*.

the Lot, *For the Lord*, and with his left hand that *For the Scape-Goat*; but afterwards with each hand sometimes one Lot, and sometimes the other. As soon as the Goats were thus appointed each to their proper use, the High-Priest bound upon the head of the Scape-Goat a long piece (they call it a tongue) of Scarlet. And this is that Scarlet Tongue, which the Talmud saith looked always white, till the death of *Simon the Just*; but afterwards sometimes white and sometimes red. And the change of red into white being here spoken of as a sign of God's accepting of the expiation of that day, hither may be referred what is said in *Isaiab*, (Chap. i. ver. 18.) *Though your sins be as Scarlet, they shall be as white as Snow; though they be red like Crimson, they shall be as Wool*; or rather to this Text may be referred the foundation of all that they say of this matter. After the Goat for the Lord was offered up in Sacrifice to him, the Scape-Goat was brought before the High-Priest, who laying both his hands upon his head confessed over him all the iniquities of the Children of *Israel*, and all their transgressions, and all their sins, by that Ceremony putting them all upon the Head of that Goat; and then sent him away by a fit person into the wilderness. The place where they led him was a rock or precipice at the distance of twelve miles from *Jerusalem*, where he was to be let escape to carry away the sins of the Children of *Israel* with him far out of sight. Till the time of *Simon the Just*, the Talmud saith, this Goat was always dash'd in pieces in the fall on his being let loose over the Precipice; but that afterwards he always escaped, and flying into *Arabia* was there taken and eaten by the *Saracens*.

Demetrius having, as he thought, thoroughly settled his affairs in *Greece* and *Macedon*, (1) made great preparations to recover his Father's Empire in *Asia*; for which purpose he got together an Army of an hundred

Anno 288.
Ptolemy
Soter 7.

(1) Plutarchus in *Demetrio* & *Pyrrho*. Justin. lib. 16. cap. 2.

thousand men, and a fleet of five hundred sail of ships, which was a greater force both by Sea and Land, than had been gotten together by any Prince since the time of *Alexander the Great*.

This alarming *Ptolemy*, *Lyfimachus*, and *Seleucus*, (m) they all three entered into a Confederacy together for their mutual defence against his designs, and also drew in *Pyrrhus* King of *Epirus* to join with them herein. And therefore while *Lyfimachus* invaded *Macedonia* on the one side, *Pyrrhus* did the same on the other. This drew *Demetrius* out of *Greece* (where he was then attending his preparations for the *Asian Expedition*) back into *Macedonia* for the defence of that Country. But before he could arrive thither, *Pyrrhus* having taken *Beræa*, a great City in *Macedonia*, where many of *Demetrius's* Soldiers had their families, friends, and effects, the news hereof no sooner got into the Army, but it put all into disorder and mutiny, many declaring, that they would follow him no farther, but return home to defend their friends, families, and fortunes, in their own Country: whereon *Demetrius* seeing his interest absolutely lost among them fled in the Disguise of a private Soldier into *Greece*; and all his Army revolted to *Pyrrhus*, and made him their King. *Demetrius* on his return into *Greece*, having there ordered his affairs in the best manner his present circumstances would admit, committed the care of all he had in those Parts to *Antigonus* his Son, and with all the remainder of his forces, that could be spared from thence (which amounted to about eleven thousand men) went on board his fleet, and sailed into *Asia*, there in a desperate manner to seek his fortunes. On his arrival at *Miletus* he took that City, and there married *Ptolemais* the Daughter of *Ptolemy*. She was brought to him thither by *Eurydice* her Mother the Wife of *Ptolemy*, and Sister of *Phila*, *Demetrius's* former Wife, who died a little before of a dose of

(m) Plutarchus & Justin. ibid.

poison, which she desperately took on her Husband's flight out of *Macedonia*, to avoid the Calamity which she thought would follow that declension of his fortune. However this did not hinder *Ptolemy* from marrying his Daughter to him, and of this marriage was born *Demetrius*, who afterward reigned in *Cyrene*.

From *Miletus*, *Demetrius* (n) invaded *Caria* and *Lydia*, and having taken many Cities from *Lyfimachus* in those Provinces, and there much augmented his Forces with new Recruits, at length made himself Master of *Sardis*. But on the coming of *Agathocles* the Son of *Lyfimachus* with an Army against him, he was forced again to quit all that he had taken, and marched Eastward. His Intentions in taking this rout were to pass into *Armenia*, and *Media*, and seize those Provinces. But *Agathocles* having coasted him all the way in his March, reduced him to great distress for want of Provisions and Forage, which brought a Sickness into his Army, that destroyed a great number of them, and when he attempted to pass Mount *Taurus* with the remainder, he found all the Passes over it seized by *Agathocles*; whereby being obstructed from proceeding any further that Way, he marched backward to *Tarsus* in *Cilicia*, a Town belonging to *Seleucus*, and from thence signifying to that Prince the calamitous Condition he was reduced to, earnestly prayed Relief and Assistance from him for the subsisting of himself, and the Forces that followed him. *Seleucus* being moved with this Representation of his doleful Case, at first took Compassion of him, and ordered his Lieutenants in those Parts to furnish him and his Forces with all things necessary. But afterwards being put in mind of the Valour, and enterprising Genius of this Prince, and of his great Abilities in all the Arts and Stratagems of War, and his undaunted Boldness for the attempting of any Design he should have an Opportunity for, he began to think, that the setting up

(n) Plutarchus in Demetrio.

of such a Man again might tend to the endangering of his own Affairs, and therefore instead of helping him any further, he resolved to lay hold of this opportunity absolutely to crush him, and accordingly marched against him with an Army for this purpose: Of which *Demetrius* having received intelligence, he seized on those fastnesses of Mount *Taurus* where he could best defend himself, and from thence sent again to *Seleucus*, intreating him that he would permit him to pass into the East, that there seizing some Country of the Barbarous Nations he might therein pass the remainder of his Life in quiet and repose; or otherwise, if he liked not this, that he would at least allow him Quarters for that Winter, and not in the rigorous season of the Year drive him out in a naked and starving Condition into the very Jaws of his Enemies to be devoured and destroyed by them. But *Seleucus* not at all liking his design of going into the East, this first part of his request served only to increase his Jealousy, and therefore all that he would grant him, was to take winter Quarters in *Cataonia*, (a Province confining upon *Cappadocia*) for two Months during the severity of the Winter, and after that to be gone. And then he immediately put Guards on all the Passes of the Mountains leading from *Cilicia* into *Syria* to obstruct his coming that way. *Demetrius* finding himself hereby pent up and beset, that is by *Agathocles* on the one side, and by *Seleucus* on the other, was necessitated to betake himself to force for the extricating of himself, and therefore falling upon *Seleucus's* Forces, that guarded the Passes of the Mountains into *Syria*, he drove them thence, and entered through them into that Country.

But (o) when he was ready to have proceeded further on some bold enterprise for the restoring of his Affairs, he was taken with a dangerous Sickness, which lasted forty days; in the interim most of his Men de-

Anno 286.
Ptolemy
Soter 19.

(o) Plutarchus in Demetrio.

serted, whereby finding himself on his Recovery reduced to the utmost necessity, he resolved to make a desperate attempt upon *Seleucus*, by storming his Camp in the Night with that small handful of his Forces, that still remained with him. But his Design being discovered by a Deserter, and thereby disappointed just as he was ready to have put it in Execution, and many more of his Soldiers deserting from him hereon, he attempted to make a retreat back over the Mountains, and if possible that way again reach his Fleet. But finding all the Passes there seized against him, he was forced to take shelter in the Woods; but being there ready to be starved, he was brought at length to the necessity of surrendering himself into the hands of *Seleucus*, who having caused him under a strong Guard to be carried to the *Syrian Chersonesus* near *Laodicea*, there kept him a Prisoner, till he died. He allowed him there the freedom of a Park to hunt in, and all other accommodations both for the pleasures, as well as the necessities of Life. Whereon giving himself wholly up to eating, drinking, gaming, and laziness, he passed away the remainder of his Life in those voluptuous and idle Enjoyments, till at length having fed up his Body hereby to an excessive fatness, and filled it with gross and noxious humours, he fell into that Sickness of which he died in this confinement, after he had passed in it three Years, and had lived to the fifty fourth Year of his Age.

All the time of his Confinement *Seleucus* frequently sent him kind Messages with promises of a release from his Captivity, assuring him, that as soon as *Antiochus* and *Stratonice* should be returned again to Court, the Articles of his restoration should be settled by them to his Content. This *Stratonice* was the Daughter of *Demetrius*, and had been first married to *Seleucus* (as hath been above related) but was then by an unparallel'd Example become the Wife of *Antiochus* his Son. The manner how it came to pass is thus related.

lated. (p) *Stratonice* being a very beautiful Lady *Antiochus* fell in love with her, but not daring to own his passion he silently languish'd under it, and at length through the violence of it fell desperately sick. *Erasistratus* an eminent Greek Physician having the care of him in his sickness soon found out what the distemper was, but to discover who was the Person, that had kindled this flame in him, was the difficulty; For the finding of this out, he carefully attended his Patient when visited by any of the Court Ladies, and observing that whenever *Stratonice* came into his Chamber great alterations were made in his pulse, in his countenance, in his behaviour, and in every thing else about him, which the passion of love could reach; and that nothing of this hapned, when any other Lady came to make him a visit, he hereby fully discovered, that *Stratonice* was the sole object of that violent love, which caused his sickness; and finding that nothing else could cure him of it, but the enjoyment of the Person beloved, for the bringing of this about he thus craftily managed the matter. The next time that *Seleucus* inquired of him about his Son's sickness, he told him, that his disease was Love, and that he must necessarily die of it, because he could not have the Person he loved, and he could not live without her. *Seleucus* being surpris'd at this account asked, why he could not have the Person he loved; because, saith the Physician, he is in love with my Wife, and I cannot part with her. How! not part with her, replied *Seleucus*, to save my beloved Son's Life, how then can you pretend to be my Friend? Sir, said the Physician, pray make it your own Case, would you I pray part with your Wife *Stratonice* for the sake of *Antiochus*? And if you, who are his most tender Father, will not do it for a most beloved Son, how can you expect it from any other? Oh, replied

(p) Plutarchus in Demetrio. Appian in Syriacis. Valerius Maximus lib. 5. c. 7. Lucianus de Dea Syria. Julianus in Misopogone.

Seleucus,

Seleucus, would to God the safety of my Son were put upon this issue, I would then gladly part with *Stratonice*, or any thing else, to effect his recovery. Why then, said *Erasistratus*, you are the only Physician that can cure him, for it is the love of *Stratonice* that hath cast him into this disease, which he languisheth with, and nothing can restore him, but the giving of her to him to Wife. Hereon *Seleucus* having easily enough prevailed with *Stratonice* to accept of a young Prince for her Husband instead of an old King, she was given to him to wife, after she had born Children to his Father, and they being thereon crowned King and Queen of Upper *Asia*, were sent thither to govern those Provinces, and there they were all the time that *Demetrius* was in his Confinement in *Syria*. And from this abominable incestuous Marriage (the like whereof was not heard of among the *Gentiles* (q) in St. *Paul's* time) sprung all that race of *Syrian* Kings, who so grievously persecuted, vexed, and oppressed God's People in *Judah* and *Jerusalem*, as will be hereafter related.

Ptolemy Soter having reigned in *Egypt* twenty Years from the time of his assuming the title of King, and thirty nine from the death of *Alexander*, (r) placed *Ptolemy Philadelphus*, Anno 285.
Ptolemy
Soter 20. one of the Sons which he had by *Berenice*, on the Throne, and made him King in copartnership with him. He had several Sons by other Wives, one of which was *Ptolemy* surnamed *Ceraunus* or *the Thunderer*, who being born to him by *Eurydice* the Daughter of *Antipater*, and the elder of the two, expected the Crown after his Father, as due to him before the other by virtue of his birth-right. But *Berenice*, who came first into *Egypt* only as Companion to *Eurydice*, when she first married *Ptolemy*, having also become his Wife, and (s) by

(q) 1 Corinth. v. 1. (r) Pausanias in Atticis. Justin. lib. 16. cap. 2. Diogenes L. jertius in Demetrio Phalereo. (s) Vide Theocriti Idylium 17.

reason of her beauty been exceedingly beloved by him, she gained hereby such an ascendant over him above all his other Wives, that she carried it for her Son. And therefore being now past eighty, and apprehending the Day of his death not to be far off, he determined to put the Crown upon his Head, while he yet lived, that so there might be no war nor contention about it after his death. Whereon (s) *Ptolemy Ceraunus*, not bearing this preference of his younger Brother before him, fled first to *Lyfismachus*, whose Son *Agathocles* had married *Lyfandra* his Sister by the same Mother, and after that on the death of *Agathocles* went to *Seleucus*, who received him with great kindness, which he repaid with the most villanous Treachery, as will be hereafter related.

In the first year of the reign of *Ptolemy Philadelphus* (which was the first year of the one hundred twenty fourth Olympiad) was (t) *Ptolemy Philadelphus* finished the great Tower or Light-House in the Island of *Pharus* over-against *Alexandria*, commonly called the Tower of *Pharus*, which

(s) Appian. in Syriacis, Memnonis Excerpta apud Photium. (t) Plin. lib. 36. c. 12. Strabo, lib. 17. p. 791. Eustathii Comment. in Dionysii Periegesin. Suidas in Φάρου. Eusebii Chronicon. p. 66. Stephanus Byzantinus. Geographia Nubienfis. Vetus Scholiastes in Lucianum. This old Greek Scholiast is at the end of Grævius's Edition of Lucian's works published at Amsterdam Anno 1687. That which I quote it for is a passage taken out of it by Nicholas Lloyd in his Geographical Lexicon, where under the Word *Pharus* he tells us in the words of that Scholiast, that this Tower was τετραγώνου σκευήν την πλατύνει ἐπὶ πολὺ τὸ ἄρσεν ἀνέχων ὥς' ἅπ' ὁ δὲ ἀριθμὸς μιλίων. i. e. That it was a Square of a furlong (i. e. 600 foot) on every side, and ascended up so high into the Air that it might be seen at the distance of an hundred Miles. Tho' this determines the breadth to a certain measure yet it doth not the height, but in an uncertain manner. But this defect is supplied by Eben Adris an Arabic Author in his book called by the Latin Translator Geographia Nubienfis. For there he tells us (Clim. 3. Part. 3.) That this Tower or Light-house of *Pharus* was 300 Cubits (i. e. 450 foot) high. But both these accounts are very improbable, and the former is contradicted by what Josephus tells us of it, (De Bello Judaico lib. 6. p. 914.) For speaking of the Tower

which hath been reckoned among the seven wonders of the World. It was a large four-square pile of Building, all built of white Marble, and had always fires maintained on the top of it for the direction of Seamen. It cost in the building eight hundred Talents. This, if computed by *Attic* Talents, amounts to one hundred sixty five thousand pound of our sterling Money; but if by *Alexandrian* Talents it will come to twice as much. The Architect, who built it, was *Sostratus Cnidus*, who craftily endeavoured to usurp the honour of it with posterity to himself by this fraudulent device. The inscription ordered to be set on it being [*King Ptolemy to the Gods the Saviours for the benefit of those who pass by Sea*] instead of *Ptolemy's* name he craftily engraved his own in the solid marble, and then filling up the hollow of the engraved letters with Mortar, wrote upon it what was directed. So the inscription, which was first read, was according as it was ordered, and truly ascribed the work to King *Ptolemy* its proper Founder; but in process of time the mortar

Tower of Phasaelus at Jerusalem, which he describes to be a square building of forty Cubits (i. e. sixty foot) on every side, and ninety Cubits (i. e. 135 foot) high, saith of it, that it was like the Tower of Pharos near Alexandria τῇ περιεσχῇ δὲ πολὺ μείζων ἦν. i. e. But as to its Circumference it was much larger. And Josephus having often seen both these Towers could not be mistaken herein. Were the Tower of Pharos of the breadth of 600 foot on every side, and of the height of 450 foot, it would within 30 foot be as high as the Great Pyramid, and stand upon altogether as much ground in a direct perpendicular building, as that doth in a Pyramidal; which would render it beyond all other buildings in the World very prodigious; and were it so, Josephus could not have said in reference to it the words above recited. But against Josephus as to this matter it may be objected, that if the Tower of Pharos were so much less than the Tower of Phasaelus at Jerusalem, how came it to be ever reckoned one of the seven wonders of the World? It would be an answer to this Objection if we could say the words of Josephus as above recited, were to be referred to the Tower of Pharos, and not to that of Phasaelus, but the Grammatical Construction will not admit it. And Josephus in another place describeth Phasaelus to have been πύργον ἑδὲν ἐλάττω τῆς τοῦ τὴν Φάρος. i. e. a Tower not less than that of Pharos, which utterly excludeth this last interpretation. See Josephus Antiq. lib. 16. cap. 9. p. 560.

being worn off, the inscription then appeared to be thus [*Sostratus the Cnidian Son of Dexiphanes to the Gods the Saviours for the Benefit of those who pass by Sea*] which being in lasting letters deeply engraved into the marble stones lasted as long as the Tower itself. This Tower hath been demolished for some ages past. There is now in its place (*u*) a Castle called *Farillon*, where a Garrison is kept to defend the Harbour, perchance it is some remainder of the old work. *Pbarus* was at first wholly an Island at the distance of seven furlongs from the Continent, and had no other passage to it but by Sea. But it (*w*) hath many Ages since been turned from an Island into a Peninsula by being joined to the Land, in the same manner as *Tyrus* was, by a bank carried through the Sea to it, which was anciently called in *Greek* the *Heptastadium*, i. e. *the seven furlong Bank*, because seven furlongs was the length of it. This work was performed by *Dexiphanes* the Father of *Sostratus* about the same time that *Sostratus* finished the Tower, and seems to have been the more difficult undertaking of the two. They being both very famous Architects, were both employed by *Ptolemy Soter* in the works which he had projected for the beautifying, adorning and strengthening the City of *Alexandria*: The Father having undertaken the *Heptastadium* at the same time, that his Son did the Tower, they finished both these works at the same time, that is in the beginning of the reign of *Ptolemy Philadelphus*. Those who attribute the making of the *Heptastadium* to *Cleopatra* follow (*x*) *Ammianus Marcellinus*, whose relation concerning it cannot be true; for it contradicts *Cæsar's Commentaries*, and many other Authors, that are better to be credited in this matter.

(*u*) *Thevenot's Travels*, Part 1. Book 2. Chap. 1. (*w*) *Strabo* lib. 17. p. 793. *Plin.* lib. 5. cap. 31. & lib. 13. c. 11. *Cæsar's Comment.* De Bello civili, lib. 3. *Pomponius Mela* lib. 2. cap. 7. (*x*) lib. 22. cap. 16.

Towards the end of this Year (y) died *Ptolemy Soter*, King of *Egypt*, in the second Year after his admitting of his Son to sit on his Throne with him, being at the time of his death (z) eighty-four Years old. He was the wisest and best of his Race, and left an Example of Prudence, Justice, and Clemency behind him, which none of his Successors cared to follow. During the forty years, in which he governed *Egypt* from the death of *Alexander*, he had brought that Country into a very flourishing condition, which administering great plenty to his Successors, this administered to as great Luxury in them, in which they exceeded most that lived in their time.

A little before his death, this very same year, was brought out of *Pontus* to *Alexandria* the Image of *Serapis*, after three years sedulous endeavour made for the obtaining of it; concerning which we are told, that (a) while *Ptolemy* the first of that name that reigned in *Egypt* was busying himself in fortifying *Alexandria* with its Walls, and adorning it with Temples, and other publick buildings, there appeared to him in a Vision of the Night a young Man of great beauty, and more than an human shape, and commanded him to send to *Pontus*, and fetch from thence his Image to *Alexandria*, promising him, that his doing this should make that City famous and happy, and bring great Prosperity to his whole Kingdom, and then on his saying this ascended up into Heaven in a bright flame of fire out of his sight. *Ptolemy* being much troubled hereat called together the *Egyptian* Priests to advise with them about it; but they being wholly ignorant of *Pontus*, and all other foreign Countries, could give him no answer concerning this matter; whereon consulting one *Timotheus* an *Athenian* then at *Alexandria* he learnt from him, that in *Pontus* there was a City called *Sinope*, not far

(y) Pausanias in Atticis. Eusebii Chronicon. (z) Lucianus in Macrobiis. (a) Tacitus Histor. lib. 4. cap. 83, 84. Plutarchus de Iside & Osiride. Clemens Alexandrinus in Protreptico.

from which was a Temple of *Jupiter*, which had his Image in it, with another Image of a Woman standing nigh him, that was taken to be *Proserpina*. But after a while other matters putting this out of *Ptolemy's* head, so that he thought no more of it, the Vision appeared to him again in a more terrible manner, and threatned destruction to him and his Kingdom, if his commands were not obeyed; with which *Ptolemy* being much terrified immediately sent away Ambassadors to the King of *Sinope* to obtain the Image. They being ordered in their way to consult *Apollo* at *Delphos*, were commanded by him to bring away the Image of his Father, but to leave that of his Sister. Whereon they proceeded to *Sinope* there to execute their Commission in the manner as directed by the Oracle. But neither they with all their solicitations, gifts, and presents; nor other Ambassadors, that were sent after them with greater gifts, could obtain what they were sent thither for, till this last year. But then the people of *Sinope* being grievously oppressed by a famine were content on *Ptolemy's* relieving them with a Fleet of Corn to part with their God for it, which they could not be induced to do before. And so the Image was brought to *Alexandria*, and there set up in one of the Suburbs of that City called *Rbacotis*, where it was worshipped by the name of *Serapis*; and this new God had in that place a while after a very famous Temple erected to him called the *Serapéum*: And this was the first time, that this Deity was either worshipped or known in *Egypt*, and therefore it could not be the Patriarch *Joseph*, that was worshipped by this name, as some would have it. For had it been he, that was meant hereby, this piece of Idolatry must have been much ancients among them, and must also have had its Original in *Egypt* itself, and not been introduced thither from a foreign Country. Some of the Ancients had this conceit, as (b) *Julius Firmicus*,

(b) In libro de errore prophanarum Religionum.

(c) *Ruffinus*, and others; but all the Reason they give for it is, that *Serapis* was usually represented by an Image with a Bushel on its head, which they think denoted the Bushel wherewith *Joseph* measured out to the *Egyptians* his Corn in the time of the famine; whereas it might as well denote the Bushel with which *Ptolemy* measured out to the people of *Sinope* the Corn, with which he purchased this God of them. However this same Opinion is embraced (d) by several learned Men of the Moderns, and for the support of it against what is objected from the late reception of *Serapis* among the *Egyptian* Deities, they will have *Serapis* to have been an ancient *Egyptian* God, and the same with their *Apis*, and that *Serapis* was no other than *Apis*, ἐν Σβρω, that is *Apis* in his Coffin, and for this they quote (e) some of the Ancients. Their meaning is, that while the sacred Bull, which the *Egyptians* worshipped for their great God, was alive, he was called *Apis*, and that when he was dead and salted up in his Coffin, and buried, he was called *Serapis*, that is *Apis* in Soro (i. e. in his Coffin) from whence they say his name was at first *Soroapis*, made up of the composition of these two words *Soros* and *Apis* put together, and that by corruption from thence it came to be *Serapis*. But what is there, that after this rate learned men may not tenter any thing to? But the worst of it is, the ancient *Egyptians* did not speak *Greek*. The *Ptolemys* first brought that language among them, and therefore had *Serapis* been an ancient God worshipped in that Country before the *Ptolemys* reigned there, his name could not have had a *Greek* Etymology. Much more might be said to shew the vanity of this conceit, were it worth the Reader's while to be troubled with it. It's certain *Serapis* was not originally an *Egyptian* Deity anciently worshipped in that Country (as he must have

(c) *Histor. lib. 2. cap. 23.* (d) *Vossius, Ouzelius, Spencerus, aliique.* (e) *Nymphiodorus. Clem. Alexandr. Euseb. Præp. Evang. lib. 10. cap. 12. Ruffin. ibidem.*

been, had it been *Joseph* that was there worshipped under that name) but was an adventitious God brought thither from abroad about the time which we now treat of. The ancient place of his station (f) *Polybius* tells us, was on the Coast of the *Propontis* on the *Thracian* side over-against *Hierus*, and that there *Jason*, when he went on the *Argonautic Expedition*, sacrificed unto him. From thence therefore the people of *Sinope* had this piece of Idolatry, and from them the *Egyptians* in the manner as I have related; and till then this Deity was wholly unknown among them. Had it been otherwise, *Herodotus*, who is so large in his account of the *Egyptian Gods*, could not have escaped taking notice of him; but he makes not the least mention of him as worshipped in that Country, neither doth any other Author, that wrote before the times that the *Ptolemys* reigned in *Egypt*. And when his Image was first set up in *Alexandria*, *Nicocreon*, then King of *Cyprus*, as having never heard of him before, (g) sent to know what God he was; which he would not have done, had he been a Deity anciently worshipped by the *Egyptians*. For then *Nicocreon*, who was a very learned Prince, must necessarily before that time have had full knowledge of him. And (b) *Origen*, who was an *Egyptian*, speaks of him as a God not long before received in that Country. And it is to be observed, that as he was a new God so he brought in with him among the *Egyptians* a new way of worship. For till the time of the *Ptolemys* (i) the *Egyptians* never offered any

(f) Lib. 4. p. 307. (g) *Macrobius Saturnal.* lib. 1. cap. 20.
 (b) *Contra Celsum* lib. 5. (i) *Macrobius Saturnal.* lib. 1. cap. 7.
Verba ejus sunt, Nunquam fas fuit Ægyptiis pecudibus aut sanguine, sed precibus & Thure solo placare Deos. This was true of the ancient Egyptians. For among the ancients Porphyry tells us (De Abstinencia, lib. 2. § 59.) That the Sacrifices, with which they worshipped their Gods, were Cakes and Fruits of the Earth; and he tells us in the same Book (lib. 4. § 15.) Of the Syrians, who were next Neighbours to the Egyptians, and agreed in many things with them, that they offered no living Creatures in Sacrifice

any bloody Sacrifices to their Gods, but worshipped them only with their Prayers and Frankincense. But the tyranny of the *Ptolemys* having forced upon them the worship of two foreign Gods, that is *Saturn* and *Serapis*, they in this worship first brought in the use of bloody Sacrifices among that people. However they continued always so averse hereto, that they would never suffer any Temple to be built to either of those Gods within any of the Walls of their Cities; but where-ever they were in that Country, they were always built without them in their Suburbs. And they seem only to have been the *Egyptians* of the *Greek* Original who conformed hereto, and not those of the old race. For they still retained their old usage in all their old Temples, and could never be induced to offer the blood of Beasts in any of them; for this was always an abomination unto them from the beginning. And therefore when the Children of *Israel* desired leave of *Pharaoh* to go three days journey into the Wilderness to offer Sacrifice unto the Lord, (k) they gave this for the reason of it, that their Religion obliging them to offer to their God the bloody Sacrifices of Sheep and Oxen, (l) and other living Creatures, they durst not do this in the sight of the *Egyptians*, lest they should stone them, because such
fort

*Sacrifice to their Gods. But this could not be true of the Egyptians in Herodotus's time. For it appears from him, that they then offered some Animals in sacrifices to their Gods, but those were very few; much the greatest number of them were excepted, till the Ptolemys with the Grecian Gods brought in the Grecian way of worshipping them with all manner of Sacrifices, and of this perchance may be understood what Macrobius tells of this matter. Alexander Sardus in his Book De Moribus & Ritibus Gentium (lib. 3. cap. 15.) hath these words. Dicebat Pythagoras se aliquando concilio Deorum interfuisse, & didicisse eos Ægyptiorum sacrificia probare, quæ libationibus constant, Thure, & Laudibus; Non placere Animantium cædes, quæ tamen postea immolarunt Ægyptii, ut Soli Gillum, Cygnum, Taurum; Veneri columbam; & Syderibus, quæ cum Syderibus similitudinem habent. This makes fully for what I have said. Sardus had it from some ancient Authority, but doth not name his Author. (k) Exod. viii. 26, 27. (l) The chief cause of this Abomination was, that many of those living
Creatures*

fort of Sacrifices were (l) an Abomination to that people, and therefore they desired that they might go to the distance of three days journey from them to perform this part of their worship unto their God, that being thus far out of their sight, and observation, they might give them no offence, nor provoke them by it to any mischief against them.

In that place in the Suburb *Rbacotis*, where the Image of *Serapis*, which *Ptolemy* brought from *Sinope*, was set up, was afterwards built a very famous Temple to that Idol, called the *Serapéum*, which (m) *Am-
mianus Marcellinus* tells us did in the magnificence and ornaments of its buildings exceed all other Edifices in the World, next that of the Capitol at *Rome*. Within the Verge of this Temple there was also (n) a Library, which was of great fame in after-ages both for the number and value of the Books it was replenished with. *Ptolemy Soter* being a learned Prince, as appeared by the History of the Life of

Creatures which the Jews offered in sacrifice, were worshipped as Gods by the Egyptians, and therefore were never slain by them, nor could they bear the slaying of them by others, of which Diodorus Siculus gives us a sufficient instance (lib. 1. p. 75. Edit. Hanov.) where his words are as followeth: Such a superstition towards those sacred Animals was ingenerated in their minds, and every one of them was in his affections so obstinately bent to pay honour and veneration to them, that at a time when Ptolemy their King was not yet declared a Friend of the Romans, and all the people studied to court and pay observance to all that came out of Italy out of fear of the Romans, that they might not give them any cause of displeasure, or reason for war against them, a Roman, then in Egypt happening to have slain a Cat, the multitude immediately running together beset the House, where the Roman was, and neither the Nobles sent by the King to deprecate their rage, nor the fear of the Romans, could withhold them from punishing this man with death, tho' it was by chance, and not wilfully, that he did the fact. Thus far Diodorus. But Sheep and Cows which the Jews sacrificed, were in an higher degree sacred among the Egyptians, than their Cats; and for this reason they could not have born the Jewish Sacrifices among them. (m) Lib. 22. cap. 16. p. 343. (n) Marcellinus ibid. Epiphanius de Ponderibus & Mensuris. Tertullianus in Apologetico cap. 18.

Alexander

Alexander written by him (which (o) was of great repute among the Ancients, tho' now not extant) out of the affection he had for learning founded at *Alexandria* (p) a *Muséum* or College of learned men for the improving of Philosophy, and all other knowledge, like that of the Royal Society at *London*, and the Royal Academy of Sciences at *Paris*. And for this use he got together (q) a Library of Books, which being augmented by his Successors grew afterwards to a very great Bulk. *Ptolemy Philadelphus* the Son of *Soter* left in it at the time of his Death (r) an hundred thousand Volumes. Those that reigned after him of that race still added more to them (s), till at length they amounted to the number of seven hundred thousand Volumes. Their Method in the collecting of them was thus. (s) They seized all the Books that were by any *Greek* or other foreigner brought into *Egypt*, and sending them to the *Muséum* caused them there to be written out by those of that Society, whom they there maintained, and then sent the Transcripts to the Owners, and kept the Originals to lay up in the Library. And particularly it is said of *Ptolemy Euergetes*, that having thus borrowed of the *Athenians* the works of *Sophocles*, *Euripides*, and *Æschylus*, he sent them back the Copies, which he had caused very fairly to be transcribed, and retained the Originals for his Library, giving them (t) fifteen Talents over and above for the same. The (u) *Muséum* being placed in the Region

(o) Arrianus in præfatione ad Historiam de Expeditione Alexandri. Plutarchus in Alexandro. Q. Curtius, lib. 9. c. 8. (p) Strabo, lib. 17. p. 793. Plutarchus in Libro quo probat non posse jucunde vitam agi ex Epicuri præceptis. (q) Constat ex Suida Zenodotum Ephesium præfuisse Bibliothecæ Alexandrinæ sub Ptolemæo primo. (r) Euseb. in Chronico p. 66. Syncellus, p. 271. Cedrenus. (s) Amm. Marcellinus, lib. 22. cap. 16. A. Gellius, lib. 6. cap. 17. Isidor. Orig. lib. 6. cap. 3. (s) Gallenus in Commentar. 2do in 3tium Librum Hippocratis De morbis vulgaribus. (t) *This amounts to 3093 l. 15 s. of our Sterling money.* (u) Epiphanius de Ponderibus & Mensuris. Strabo. lib. 17.

of the City called *Bruchium* near the King's Palace, there the Library was at first placed also, and had great resort made to it: But afterwards, when it was filled with Books to the number of four hundred thousand Volumes, the (w) other Library within the *Serapéum* was erected by way of Supplement to it, and it was therefore called (x) the daughter of the former. And that grew up to have three hundred thousand Volumes placed in it. And these two put together made up the number of seven hundred thousand Volumes in the whole, of which the Royal Libraries of the *Ptoloméan* Kings at *Alexandria* were said to consist. When *Julius Cæsar* waged war against the *Alexandrians*, (y) it hapned that the Library in *Bruchium* was burnt, and (z) the four hundred thousand Volumes that were laid up in it were all consumed. But that in the *Serapéum* (†) still remained, and there we may suppose it was, that *Cleopatra* laid up the two hundred thousand Volumes of the Library of *Pergamus*, which (a) *Antony* gave unto her; with which and other Books there repositied the latter *Alexandrian* Library being much augmented soon grew up to be larger, and of more eminent note, than the former. And altho' it had sometimes been rifled on the Commotions and Revolutions that hapned in the *Roman* Empire (as (b) *Orosius* particularly complains it had been in his time) yet it was as often repaired and replenished again with its full number of Books, and continued for many ages to be of great fame and use in those parts, till at length it underwent the same fate with the other, and was

(w) Epiphanius ibidem, Tertullianus in Apologetico, cap. 18. -- Chrysostomus contra Judæos, lib. 1. (x) Epiphan. ibid. (y) Plutarchus in Julio Cæsare. Ammianus Marcellinus, lib. 22. cap. 16. Dion Cassius lib. 42. p. 202. (z) Livius apud Senecam de tranquillitate. Orosius lib. 6. cap. 15 (†) Tertullian, Chrysostomus, Epiphanius, Orosius, and others of the Ancients speak of this Library in the *Serapéum* as still remaining in their time. (a) Plutarchus in Antonio. (b) Orosius, lib. 6. cap. 15. This Author wrote his History about the year of our Lord 417.

also burnt and finally destroyed by the *Saracens* on their making themselves masters of that City. This hapned in the year of our Lord 642 (c) in the manner as followeth: *Johannes Grammaticus* the famous *Aristotelian* Philosopher, being then living at *Alexandria*, when the City was taken, and having much ingratiated himself with *Amrus Ebnol* As the General of the *Saracen* Army, and by reason of his great learning made himself acceptable unto him, he begged of him the Royal Library of *Alexandria*; to this *Amrus* replied, that this was not in his power, but was wholly in the disposal of the Caliph or Emperor of the *Saracens*; but he promised that he would send to him his request, and accordingly he wrote to *Omar* the then Caliph about it; his answer hereto was, That if those Books contained what was agreeing with the *Alcoran*, there was no need of them, for the *Alcoran* alone was sufficient of itself for all truth; but if they contained what was disagreeing with the *Alcoran*, they were not to be endured, and therefore he ordered that whatsoever the contents of them were, they should all be destroyed; whereon being distributed among the publick Baths they served as fuel for six Months time to heat all the Baths of *Alexandria*, which shews how great the number of them was. And in this manner was that inestimable Treasure of Learning wholly destroyed. According to (d) *Tertullian* and (e) *St. Chrysostom* the *Alexandrian* Library, in which the *Greek* Translation of the *Hebrew* Scriptures, called the *Septuagint*, was laid up, was that in the *Serapæum*; but according to (f) *Epiphanius* it was that in the *Bruchium*, and they were only the Translations of *Aquila*, *Symmachus*, and *Theodotion*, that were repositied in the *Serapæum*. The *Musæum*, which stood in *Bruchium*, still lasted

(c) *Abulpharagius* in *Historia Dynastiarum* nonæ. p. 114. (d) In *Apologetico* cap. 18. (e) *Contra Judæos* lib. 1. (f) *De Ponderibus & Mensuris*.

after the Library adjoining to it had been consumed, till at length that whole Quarter of the City was destroyed in a war, which they had with *Aurelian the Roman Emperor*. For (g) *Ammianus Marcellinus* tells us, that till then it had been for a long time the Habitation of excellent Men, meaning the Society of those learned men, who had been there maintained for the advancement of humane knowledge. *Strabo* in the description of this *Muséum* (b) tells us, that it was a large building adjoining to the Palace, and standing near the Port, that it was surrounded with a Portico or Piazza, wherein the Philosophers walked and conversed together; that the Members of the Society, which were there admitted, were under the Government of a President, whose office was of that consideration and dignity, that during the reign of the *Ptolemys* he was always appointed by those Kings, and afterwards by the *Roman Emperors*, and that they had within this building a common Hall, where they did eat together, being there plentifully provided for at the publick charge. For this *Muséum* from its first erection had been endowed with large revenues for this purpose, and therefore *Timon the Philiassian*, who was contemporary with *Ptolemy* the first founder of it, (ij) called it *Τάλαργον*, because there the Philosophers were maintained with plenty of Food, like Birds (as he said) fatted in a Coop. For that word in *Greek* signified a Vessel used to put Victuals into. However to this *Muséum* it was owing, that *Alexandria* for a great many ages together was the greatest School of Learning in all those Parts of the World, and a great many Men of very excellent Literature were bred in it, and particularly the Christian Church received out of it some of the eminentest of its Doctors, as *Clemens Alexandrinus*, *Ammenius*, *Origen*, *Anatolius*, *Athanasius*, and others. For all these had their Education in that City.

(g) Lib. 22. cap. 16. p. 343. (b) Lib. 17. p. 793. (ij) *Athenæus* lib. 1. p. 22.

Demetrius the *Phalerean* seems to have been the first President of this *Muséum*. For the Library being a part of that College, and instituted chiefly for the use of it, it's most likely that he that had the Government of the College had the Government of the Library also, and that they always went thus both together. And therefore, since, according to *Aristeas*, *Demetrius* had the latter, it is very obvious to infer that he had the former also. But if, where *Aristeas* saith this, he be understood, as if he meant thereby, that *Demetrius* was made the King's Library-Keeper to look after and take care of the Books, they who argue from hence against the Authority of that Author argue right. For that was too mean an Office for so great a Man. For he had been Prince of *Athens*, and governed that State with absolute Authority ten years together, and was a great Lawgiver, and a great Philosopher, and in these respects was reputed one of the eminentest men of the time in which he lived. The Emperor *Antoninus* (i) ranks him with the greatest Princes of that age, even with *Philip* and *Alexander the Great*. And therefore to tend the King's Library as his Library-Keeper, and there look after and take care of the Books in it, was an office below the eminency and dignity of such a person. Besides we find another in it, *Zenodotus* of *Ephesus*. For he, (k) it's said, was Library-keeper to *Ptolemy Soter*, and also to *Philadelphus* his Son, and being by Profession a *Grammarian* he was the most proper for this work, such being usually employed in the keeping and looking after Libraries. However it might not be below *Demetrius*, when received by *Ptolemy* among his Friends and Counsellors, to assist him in what he did so much set his heart upon, that is the setting up of his *Muséum* and the Library belonging to it. *Demetrius* being a great Philosopher, and as eminent for his Learning, as he was for his Dignity, and other great Qualifications, it is most

(i) Lib. ix. c. 29. de seipso. (k) Suidas in Ζηνόδοτος.

likely it was he that did first put *Ptolemy* upon both these projects; and who then could be more proper to assist him in the carrying on of both by taking upon him the Superintendency and Direction of the whole matter? That he first directed *Ptolemy Soter* to get together a Collection of Books relating to Policy and Government is well attested; For (1) *Plutarch* tells us so; his words are: *Demetrius Phalereus persuaded King Ptolemy to get together Books, which treated of the Government of Kingdoms and States, and read them. For in those he would find such good advice, as none of his friends would dare to give him.* And when the King upon his having this good counsel given him, and approving thereof, was upon the pursuit of getting all such Books together, it's easy to suppose this might lead him further to the Collection of all other sort of Books for the making of the Library mentioned. And it was not below the dignity of any of his Counsellors to be assisting to him herein. And to be one of his prime Counsellors was the highest Station that *Demetrius* could be in about him. And in this Station we are told he was. And this we acknowledge must have put him above the mechanical employment and servile attendance of keeping and looking after a Library, but not above that of having the Superintendency and chief Direction over it. For we find at *Rome* one of the Prime Cardinals always in this Office as to the Pope's Library. And lately in *France* the Archbishop of *Rheims*, who is by his Place Primate of the *Gallican* Church, and first Peer of the whole Realm, thought it an honour to be in the same office as to the King's Library. That therefore which we may suppose in this case, and which I think was the truth of the matter, is, that *Demetrius* being a great Scholar, as well as a great Statesman and Politician, did on his coming to *Ptolemy* put him upon the founding of the *Muséum* at *Alexandria* for the advancement of Learning, and

(1) Apothegm. Regum.

the erecting of his great Library there for the use of it, and that on his prevailing with the King to hearken to these two Projects of his proposal he undertook the charge of carrying on both of them under him. How this great man came to *Ptolemy* hath been above related in the former part of this History. After (m) he had been driven out of *Athens* by the prevailing power of *Demetrius* the Son of *Antigonus*, he retired to *Cassander* his friend, and lived under his protection till his death; but after that fearing the brutal ferity of *Antipater* his son, who had murdered his own mother, he withdrew into *Egypt*, (n) where he was received with great favour and honour by King *Ptolomy Soter*, and became his chief Counsellor, whom he advised with above all others concerning his most important Affairs, as especially he did in the matter of settling the Succession of his Crown. For he had sons by two wives, who were then both alive, *Eurydice* the daughter of *Antipater*, and *Berenice* an inferior *Macedonian* Lady, who came into *Egypt* in the retinue of *Eurydice*, but having gotten to be his wife also, and by reason of her beauty gained the first place in his affection, and the greatest ascendant over him, she prevailed with him to disinherit the Sons of *Eurydice*, who were the first-born, and place the Crown on the head of *Philadelphus* her Son, as hath been already said. *Demetrius* on *Ptolemy's* proposing this to him for his advice (o) earnestly dissuaded him from it, being moved hereto not only by what he thought was in justice due to the children of *Eurydice* by reason of their birth-right; but also by the affection which he bore to them for the sake of *Cassander* his deceased friend, whose sister *Eurydice* was. This exceedingly provoked *Berenice*, and her son *Ptolomy Philadelphus* against him; and

(m) Diogenes Laertius in *Demetrio*. Plutarchus in *Demetrio* Poliorcete. (n) Diogenes Laertius ibid. Cicero De Finibus lib. 5, Strabo Lib. 9. p. 398. *Ælian* Histor. Var. lib. 3. c. 17. (o) Diogenes Laertius in *Demetrio*.

therefore when he came to be King, although he expressed not his displeasure against him as long as his Father lived, yet he was no sooner dead, but he let loose all his wrath against him, for the ill offices he knew he had endeavoured to do him in respect of the Succession. And therefore having ordered him to be taken into Custody he sent him under a strong Guard to a remote Fortrefs of his Kingdom, there to be kept in Prison, till he should determine what further to do with him. But in the interim being bitten by an Asp, while he slept in his prison, he there (p) died of it; and so ended the life of this great man. But this did not put an end to those laudable designs, which he had put *Ptolemy Soter* upon, either as to the *Musæum* or the Library. For King *Ptolemy Philadelphus* carried on both of them, especially that of the Library, which he very much augmented. And his Successors after him continued to do the same, till it at length grew up to the Bulk I have mentioned.

After the death of *Ptolemy*, two of *Alexander's* Captains still survived, *Lyfimachus* and *Seleucus*. But they in their old age (being each of them about eighty) making war upon each other opened thereby a way to both their destructions. The occasion of it was thus. (q) After *Lyfimachus* had married his son *Agathocles* to *Lysandra* one of *Ptolemy's* daughters, he took another of them called *Arsinoe* to wife himself, and had several Children by her. Hereon great emulation hapned between the two sisters, each striving to secure the best interest they could for themselves and families against the death of *Lyfimachus*, whenever that should happen; and they being sisters by different mothers (for *Lysandra* was born of *Eurydice*, and *Arsinoe* of *Berenice*) this conduced to heighten the contention that was between them. On the coming of *Ptolemy Ceraunus* to the Court of *Lyfima-*

(p) Cicero in Oratione pro C. Rabirio. (q) Justin. lib. 17. Ap-
pianus in Syriacis. Pausanias in Atticis.

chus, who was Brother to *Lyfandra* by both Parents, *Arfinoe* feared his conjunction with *Agathocles* and *Lyfandra* might make them too strong for her, and enable them to destroy hers and her childrens interest on the death of *Lyfimachus*, and therefore to prevent this she plotted the death of *Agathocles*, and effected it. For having infused jealousies into the head of the old King her husband, as if *Agathocles* were laying plots against his life and crown, she induced him by these false accusations to cast him into prison, and there put him to death. Hereon, *Lyfandra* with her Children, and *Ptolemy Ceraunus* her Brother fled to *Seleucus*, and excited him to make war against *Lyfimachus*, and many of *Lyfimachus*'s Captains and chief followers did the same. For revolting from him out of the abhorrence they had of him for the death of his Son, and other Cruelties which he had committed upon it, they went over to *Seleucus*, and joined with *Lyfandra* for the persuading of *Seleucus* to this war; and they the easier prevailed herein, because on other accounts he was then of himself inclined to it.

And therefore *Seleucus* having prepared a great army, marched with it out of the east into lesser *Asia*, and having there brought all under him, that belonged to *Lyfimachus* as far as *Sardis*, he laid siege to that City, (r) and having taken it, made himself master of all the treasure of *Lyfimachus*, that was laid up in that place.

Anno 282.
Ptolemy Philadelph. 3.

Lyfimachus on his having an account of this invasion made ready an army to repel it, and (s) passing over the *Hellepont*, came to a battle with *Seleucus* at a place called *Corupedion* in *Pbrygia*, in which he was vanquished and slain; whereby *Seleucus* became ma-

Anno 281.
Ptolemy Philadelph. 4.

(r) Polyænus lib. 4. cap. 9. §. 4. (s) Justin. lib. 17. cap. 1. Appian. in Syriacis. Memnonis Excerpta apud Photium cap. 9. Pausanias in Atticis. Orosius lib. 3. cap. 23.

ster of all his dominions. But that which most pleased him was, that he was now the survivor of all *Alexander's* captains, and had made himself by this victory the conqueror of the conquerors, and in this he much vaunted himself; and upon this account may he seem to have acquired the best title to the name of *Nicator* (i. e. The Conqueror) though he had assumed it before, and is commonly called so by Historians to distinguish him from others of the same name, who afterwards reigned in *Syria*.

But this Triumph of his did not last long, for within seven months after, (1) as he was marching into *Macedonia* to take possession of that Kingdom, where he purposed to pass the remainder of his life, he was in the march treacherously slain by *Ptolemy Ceraunus*, whom he had received with great kindness into his Court on his flight thither, and there maintained him in a Princely manner, and carried him with him in this Expedition, with purpose on having finished it with success to have imployed his forces for the restoring of him to his Father's Kingdom. But this wicked Traitor having no sense of gratitude for these favours conspired against his Benefactor, and basely murdered him. The manner of it is thus told. *Seleucus* having passed the *Hellepont* in his way to *Macedonia*, as he marched on from thence towards *Lyfimachia* (a City which *Lyfimachus* had built near the *Isthmus* of the *Tbracian Chersonesus*) he stopped at a Place, where he observed an old Altar had been erected, and being told, that it was called *Argos*, this made him very inquisitive about it. For he had been warned it seems by an Oracle to have a care of *Argos*, which he understood of the City of *Argos* in *Peloponnesus*. But while he was asking several Questions about it, and how it came to be called by that name, the Traitor came behind

(1) Justin. lib. 17. c. 2. Appian. in Syriacis. Memnonis Excerpta apud Photium c. 13. Pausanias in Atticis.

him, and thrust him thorough, and then getting the Army to declare for him seized the Kingdom of *Macedon*. Those, who were the soldiers and friends of *Lyfimachus*, looking on him as a revenger of his death, on this account at first had a kind liking unto him, and stuck by him; but he soon gave reason to make them otherwise affected to him. For his Sister *Arfinoe* with her Children still surviving, (u) he thought himself not safe in the possession of *Lyfimachus's* Dominions, as long as any of his Children remained alive, and therefore pretending to take *Arfinoe* to be his wife, and to adopt her two sons, which she had by *Lyfimachus*, and having by this means gotten them into his power, he murdered them both on the very feast of the Nuptials, and after that having strip'd *Arfinoe* of all that she had, he sent her to *Samothebracia* into Banishment with two maids only to wait upon her. But Providence did not suffer all those wickednesses to go long unpunish'd.

For the next year after (w) *Ptolemy* waging war against the *Gauls*, who had invaded *Macedonia*, he was taken prisoner in the battle, and afterwards on being known was torn by them in pieces, which was a death he sufficiently deserved. For what is above related of him fully shews him to have been a man of a most perfidious and wicked temper of mind, and the knowledge which his father had of this, no doubt, was that, which most prevailed with him to exclude him from the succession of his Crown, and settle it on his younger brother. After his death *Arfinoe* retired into *Egypt* to *Ptolemy Philadelphus* her Brother, who falling in love with her, after (x) he had divorced another *Arfinoe*, (y) the daughter of *Lyfimachus*, whom he had married immediately on his

Anno 279.
Ptolemy Philadelph. 6.

(u) Justin. lib. 24. cap. 2. Memnonis Excerpta apud Photium cap. 15.
(w) Justin. lib. 24. cap. 5. Memnonis Excerpta cap. 15. Pausanias in Phociis. Eclogæ Diodori Siculi l. 22, (x) Theocriti Scholiastes.
(y) Pausanias in Atticis.

first accession to the Throne, took this Sister of his to be his Wife, according to the corrupt usage of the *Persians* and *Egyptians*, who from the time of *Cambyfes*, had these incestuous Marriages in practice among them, and we have frequent instances of it among the *Ptolemean* Kings, as well as among those that succeeded *Cyrus* in the Kingdom of *Persia*. How *Cambyfes* first gave the ill example for it, hath been afore related in the former part of this History. The reason why *Ptolemy* divorced *Arsinoe* his first wife was, he had convicted her of being in a plot against his Life. For on the coming of *Arsinoe* the sister to him, *Arsinoe* the wife finding that he was fallen in love with her, and that she was thereon neglected, out of a furious jealousy and passion of revenge together, she entered into a conspiracy with *Cbrysippus* her physician and others to cut him off. But the Treason being discovered she was thereon sent into the Upper *Egypt* as far as the confines of *Ethiopia*, there to end her days in banishment, after she had brought him two Sons and a Daughter, the eldest of which was that *Ptolemy*, who by the name *Euergetes* succeeded him in the Throne. And after this removal of her was it, that *Ptolemy* took the other *Arsinoe* his sister to be his wife in her stead. And altho' she was now past child-bearing, yet she had such charms to engage his affections, that he never took any other wife as long as he lived, and when she died did not long survive her. In the Epistle, which, according to *Aristeas*, *Eleazar* the High-priest of the *Jews* wrote to him, she is named as his Queen and his Sister.

On the death of *Seleucus*, (a) *Antiochus* surnamed *Soter*, his Son by *Apama* the Daughter of *Artabazus* a *Persian* Lady, succeeded him in the Empire of *Asia*, and reigned over it nineteen years. Assoon as he had heard of his father's death, and secured himself of

(a) Appian in Syriacis. Eusebii Chronicon.

his dominions in the east, where he then was, he (b) sent *Patrocles* one of his Generals with an Army over mount *Taurus* into lesser *Asia* to take care of his affairs in those parts. On his first arrival he marched against the *Heracleans*, a colony of the *Greeks* lying on the *Euxin* Sea in the country of *Pontus*, and then a potent state. But matters between them being made up by a treaty, he turned all his force against the *Bitbunians*, and invaded that country; but being drawn into a snare by a stratagem of the enemies, he and his whole army were there all cut off to a man. (c) *Zipates* was then King of *Bitbunia*, an aged Prince, that had reigned there forty eight years, and was then seventy six years old, who being overborn with the joy of this victory soon after died, leaving behind him four sons, the eldest of which was *Nicomedes*, who succeeding him in the Kingdom, to secure himself the better in it forthwith caused two of his brothers to be cut off; but (d) the youngest, called also *Zipates* from his father's Name, escaping his power seized on some Part of his father's dominions, and there maintained a long war with his brother. From this *Nicomedes* were descended the *Bitbunian* Kings, of whom we find so frequent mention in the *Roman* Histories. At the (e) same time that he had war with his brother, being threatened with another from *Antiochus*, who was preparing a great army to be revenged of him for the death of *Patrocles*, and the loss of his army with him, he called in the *Gauls* to his assistance, and on this occasion was it that the *Gauls* first passed into lesser *Asia*. The whole history of this Expedition of those barbarous people into those parts is thus related.

In the beginning of this year, it being (as (f) *Polybius* tells us) the next year after *Pyrrhus's* first pas-

(b) *Memnonis Excerpta* cap. 16. (c) *Memnonis Excerpta* cap. 21. (d) *Memnonis Excerpta* cap. 18. *Livius* lib. 38. (e) *Memnon*. cap. 19, 20, 21. *Livius* lib. 38. *Justin*. lib. 25. cap. 2. (f) *Lib. 1. p. 6.*

sing into *Italy*, (g) the *Gauls* being overstock'd at home sent out a vast number of their People to seek for new habitations. These dividing themselves into three companies took three several ways. The first company under the command of *Brennus* and *Acicborius* marched into *Pannonia*, the country now called *Hungary*. The second under the command of *Cerebrius* went into *Thrace*; and the third under the command of *Belgius* invaded *Illyrium* and *Macedonia*; and by these last was it, that *Ptolemy Ceraunus* was slain. But after this victory they having dispersed themselves to plunder the country, *Sosthenes* a *Macedonian* getting forces together, took the advantage of this disorder to fall upon them, and having cut off great numbers of them forced the rest to retreat out of the country: whereon *Brennus* and his company came into *Macedonia* in their stead. This *Brennus* (being of the same name with him, that some ages before sacked *Rome*) was the chief author of this Expedition, and therefore was one of the prime leaders in it. On his hearing of the first success of *Belgius*, and the great prey which he had got by it, he envied him the plunder of so rich a country, and therefore resolved to hasten thither to take a part in it; which resolution, after his hearing of the defeat of *Belgius*, he was much more eagerly excited to out of a desire of being revenged for it. What became of *Belgius* and his companions is not said, there being after this no more mention made of either. It's most likely he was slain in the overthrow given him by *Sosthenes*, and that his company after that joined themselves to those that followed *Brennus*. But however this matter was, *Brennus* and *Acicborius* leaving

(g) Pausanias in Phocicis. Justin. lib. 24, 25. Memnonis Excerpta apud Photium. Eclogæ Diodori Siculi lib. 22. Livius lib. 38. Callimachi Hymnus in Delum & Scholiastes ad eundem. Suidas in Γαλάται. From these authorities is collected all that is said under this, and the following years, of the inundation of those barbarous People, made at this time upon Greece, Macedon, Thrace, and the adjacent Countries.

Pannonia, marched with an hundred and fifty thousand foot and fifteen thousand horse into *Illyrium*, in order to pass from thence into *Macedonia* and *Greece*. But there a sedition hapning in the army, twenty thousand of their men deserted from them, and under the command of *Leonorius* and *Lutarius*, two prime leaders in this expedition, marched into *Thrace*, and there joining those, whom *Cerethrius* had led there before, seized on *Byzantium*, and the western coasts of the *Propontis*, and there made all the adjacent parts tributary to them.

However *Brennus* and *Acichorius* were not discouraged by this desertion from proceeding in their intended expedition, but having by new recruits raised among the *Illyrians*, as well as by others sent them from

Anno 278.
Ptolemy Philadelph. 7.

Gallia, made up their army to the number of one hundred fifty two thousand foot, and sixty one thousand two hundred horse marched directly with them into *Macedonia*, and having there overborn *Softbenes* with their great numbers, and ravaged the whole country, passed on to the straits of *Thermopylae* to enter through them into *Greece*. But on their coming thither they were stopped for some time by the forces, which they found the *Grecians* had posted there for the guard and defence of that Pass, till they were shewn the same way over the mountains, by which the forces of *Xerxes* had passed before; whereon the Guards retiring to avoid being surrounded, *Brennus* marched on with the gross of the army towards *Delphos*, to plunder the Temple in that City of the vast riches which were there laid up, ordering *Acichorius* to follow after with the remainder. But there he met with a wonderful defeat. For on his approaching the Place there hapned a terrible Storm of Thunder, Lightning, and Hail, which destroyed great numbers of his Men, and at the same time there was as terrible an Earthquake, which rending the mountains in pieces, threw down whole Rocks upon them, which overwhelmed them by
Hundreds

Hundreds at a time; by which the whole army being dismayed, they were the following Night seized with such a panic Fear, that every Man supposing him that was next to him to be a *Grecian* Enemy, they fell upon each other, so that before there was day-light enough to make them see the mistake, one half of the army had destroyed the other. By all this the *Greeks*, who were now come together from all Parts to defend their Temple, being much animated fell furiously on them, and although now *Acieborius* was come up with *Brennus*, yet both their Forces together could not stand the assault, but great numbers of them were slain, and great numbers were wounded, and among these last was *Brennus* himself, who had received several wounds, and altho' none of them were mortal, yet seeing all now lost, and the whole Expedition which he had been the Author of, thus ending in a dismal ruin, he was so confounded at the miscarriage, that he resolved not to outlive it. And therefore calling to him as many of the chief Leaders, as could be got together amidst that calamitous hurry, he advised them to slay all the wounded, and with the remainder make as good a retreat backward as they could. And then having guzzled down as much wine as he could drink, he run himself through and died. After his death *Acieborius* taking on him the chief Command, made as good a retreat as he could towards *Thermopylae* in order to repass those Straits, and carry back what remained of this broken Army into their own Country; but being to make a long march thither all the way through Enemies Countries, they were as they passed so distressed for want of Provisions, which they were every where to fight for, so incommoded at night by lodging mostly upon the ground in a winter Season, and in such manner harassed and fallen upon where-ever they came by the people of those Countries through which they passed, that what with famine, cold, and sickness, and what with the sword of their enemies, they were all cut off and destroyed;

stroyed; so that of the numerous Company which did first set out on this Expedition, not as much as one Man escaped the calamitous fate of miserably perishing in it. Thus was God pleased in a very extraordinary manner to execute his vengeance upon those sacrilegious Wretches for the sake of Religion in general, how false and idolatrous soever that particular Religion was, for which that Temple at *Delpbos* was erected. For to believe a Religion true, and offer sacrilegious Violences to the Places consecrated to the Devotions of that Religion, is absolute impiety, and a sin against all Religion, and there are many instances of very signal Judgments with which God hath punished it even among the worst of Heathens and Infidels, much more may they expect it, who having the truth of God established among them shall become guilty thereof.

In the Interim *Leonorius* and *Lutarius* parting from the other *Gauls*, who had settled themselves on the *Propontis*, marched down to the *Hellepont*, and seizing on *Lyfimachia* made themselves masters of all the *Thracian Chersonesus*; but there another sedition arising among them, the two Commanders parted their Forces, and separated from each other, *Lutarius* continuing on the *Hellepont*, and *Leonorius* with the greater number returning again to *Byzantium*, from whence he came.

But afterwards *Leonorius* passing the *Bosphorus*, and *Lutarius* the *Hellepont* into *Asia*, they both there again united their Forces by a new Confederacy, and jointly entered into the Service of *Nicomedes* King of *Bitbynia*, who having by their assistance the year following conquered *Zipates* his Brother and fixed himself thereby in the thorough possession of all his Father's Dominions, he assigned them that Part of Lesser *Asia* to dwell in, which from them was afterwards called by some *Gallo-Græcia*, and by others *Galatia*; which last name afterwards obtaining above the other, those People instead of *Gauls* were there called

Anno 277.
Ptolemy Philadelph. 8.

called *Galatians*, and from them were descended those *Galatians*, to whom St. Paul wrote one of his Canonical Epistles.

The rest of those *Gauls*, that remained in *Thrace* afterward making War upon *Antigonus Gonatas*, who on the death of *Softbenes* reigned in *Macedonia*, they were almost all cut off, and destroyed by him. The few that escaped either passed into *Asia*, and there joined themselves to their Countrymen in *Galatia*, or else scattered themselves in other Parts, where they were no more heard of. And thus ended this terrible inundation of those barbarous People, which threatened *Macedonia* and all *Greece* with no less than an absolute Destruction.

Within the Compass of this year (b) *Archbishop Usher* placeth the making of that *Greek Translation* of the *Hebrew Scriptures*, which we call the *Septuagint*. And here all else must place it, who with him believe that History to be genuine, which is written of it under the name of *Aristeas*, and will hold what is consistent with it herein. For according to that Author they cannot place it later, because then it would not fall within the Time of *Eleazar*, who is therein said to have been the High-Priest of the *Jews*, that sent the seventy two Elders to *Alexandria* to make this Translation; for he died about the beginning of the next year after. And they cannot place it sooner, because then it would be before *Ptolemy Philadelphus* married *Arfinoe* his Sister, whom *Eleazar* in his Epistle, which that Author makes him to have written to this Prince, calls his Queen and his Sister. Without entering into long Critical Discourses concerning this Translation, I shall first Historically relate the different Accounts which are given of it, and then as briefly as I can lay down that, which appears to me to be the truth of this whole matter.

The ancientest account we have hereof, is from a Book still extant under the name of *Aristeas*, which

(b) In *Annalibus* sub A. M. 3727.

is professedly written to give us the whole History of it. He is said therein to have been a prime Officer in the Guards of *Ptolemy Philadelphus* King of *Egypt*, at the time when this Affair was transacted. What we are told of it by him is as followeth. *Ptolemy Philadelphus* King of *Egypt* being intent on making a Great Library at *Alexandria*, and being desirous of getting all manner of Books into it, committed the care of this matter to *Demetrius Phalereus* a Noble *Atbenian* then living in his Court, directing him to procure from all Nations whatsoever Books were of note among them. *Demetrius* in the search he made pursuant to these orders, being informed of the Book of the Law of *Moses* among the *Jews* acquainted the King hereof, whereon he signified his Pleasure, that the Book should be sent for from *Jerusalem*, with Interpreters from the same Place to render it into *Greek*. And ordered him to lay before him in writing what was proper to be done herein, that accordingly he might send to the High-Priest about it. *Aristeas* the pretended Author of this History of the LXXII Interpreters, *Sofibius* of *Tarentum*, and *Andreas*, three Nobles of King *Ptolemy's* Court, having great favour for the *Jews*, took this opportunity to move the King in the behalf of those of that Nation, who had been taken Captive by King *Ptolemy Soter* in those Invasions made by him upon *Judæa*, which are above-mentioned, and were then in bondage in *Egypt*, telling him, that it would be in vain to expect from the *Jews* either a true Copy of their Law, or a faithful Translation of it, as long as he kept so many of their Countrymen in Slavery; and therefore they proposed to him first to release all those *Jews*, before he should send to *Jerusalem* about this matter. Hereon the King asked, what the number of those Captive *Jews* might be; *Andreas* answered, that they might be somewhat above an hundred thousand. And do you then think, said the King, that this is a small matter which *Aristeas* asketh? To this *Sofibius* replied, That the greater it was, the more it would become so great a King

to do it. Whereon King *Ptolemy* complying with the Proposal published a Decree for the release of all the *Jewish* Captives in *Egypt*, and ordered twenty Drachms an head to be paid out of his Treasury to those that had them in servitude, for the price of their Redemption; and this was computed to amount to four hundred Talents, which shews the number of the redeemed to have been an hundred and twenty thousand. For four hundred Talents at twenty Drachms an head would redeem just so many. But afterwards the King having ordered the Children that were born to those *Jews*, while in their servitude, and the Mothers that bore them to be also redeemed, this made the whole Expence to amount to six hundred and sixty Talents, which proves the whole number of the redeemed, that is, Men, Women, and Children, to have amounted to one hundred ninety eight thousand. For so many six hundred and sixty Talents at the price of twenty Drachms an head would have redeemed. When this was done, *Demetrius*, according as he was ordered, laid before the King in a Memorial the whole method, which he thought was proper to be followed for the obtaining from the *Jews* the Book of the Law of *Moses* which he desired. What he proposed in this Memorial was, that a Letter should be written to *Eleazar* the High-Priest of the *Jews* at *Jerusalem*, to send from thence a true Copy of the *Hebrew* Original, and with it six out of each of the twelve Tribes of *Israel* to translate it into the *Greek* Language. And according to this proposal a Letter was written in the King's name to *Eleazar* the High-Priest to send the Book, and with it for the rendering of it into *Greek* six Elders out of every Tribe, which he should judge best able to perform the work. And *Aristeas* the pretended Author of this History, and *Andreas* above-mentioned were sent with this Letter to *Jerusalem*; who carried with them also from the King several gifts for the Temple; in money for Sacrifices there to be offered, and other uses of the Sanctuary, an hundred talents; in utensils of silver

seventy

seventy talents; and in utensils of gold fifty talents; and precious stones in the adornments of the said utensils of five times the value of the gold. On their coming to *Jerusalem*, they were received with great respects by the High-Priest, and all the people of the *Jews*, and had all readily granted them which they went thither for. And therefore having received from the High-Priest a true copy of the Law of *Moses*, all written in golden letters, and six elders out of every Tribe, that is seventy and two in all, to make a version of it into the *Greek* language, they returned with them to *Alexandria*. On their arrival the King calling those elders to his court, made trial of them by seventy two questions proposed to them, to each one in their order; and from the answers which they made, approving of their wisdom, he gave to each of them three talents, and sent them into the Island of *Pharus* adjoining to *Alexandria* for the performing of the Work, which they came for. Where *Demetrius* having conducted them over the *Heptastadium* (a Bank of seven Furlongs in length, which joined that Island to the Continent) into an House there provided for them, they forthwith betook themselves to the business of the Interpretation, and as they agreed in the version of each Period by common Conference together, *Demetrius* wrote it down, and thus in the space of seventy-two days they performed the whole Work; whereon the whole being read over and approved of in the King's Presence, the King gave to each of them three rich Garments, two Talents in Gold, and a Cup of Gold of a Talent weight, and then sent them all home into their own Country. Thus far *Aristeas*.

Aristobulus, an *Alexandrian Jew*, and a Peripatetic Philosopher, is the next that makes mention of this Version. He flourished in the 188th year of the *Æra* of Contracts (that is in the 125th year before Christ) For then a letter was written to him by the *Jews* of *Jerusalem* and *Judea*, as we have it (i) in the second

(i) Chap. i. ver. 10. Euseb. Præp. Evang. lib. 3. c. 10.

Book of the *Maccabees*. This *Aristobulus* (*k*) is said to have written a Comment on the five Books of *Moses*, and to have dedicated it to King *Ptolemy Philometer*, to whom he had been Preceptor, and therein to have spoken of this Greek Version made under the care and direction of *Demetrius Phalereus* by the command of *Ptolemy Philadelphus* King of *Egypt*. The Book is not now extant. All that remains of it are some few fragments quoted by (*l*) *Clemens Alexandrinus*, and (*m*) *Eusebius*, in which having asserted that *Pythagoras*, *Plato*, and other *Grecians* had taken most of their Philosophy from the *Hebrew Scripture*, to make this seem the more probable he tells us, these Scriptures had been for the most part translated into Greek before the times of *Alexander* and the *Persian* Empire; but that under *Ptolemy Philadelphus* a more perfect translation was made of the whole by the care of *Demetrius Phalereus*.

The next, that makes mention of this version, is *Philo* another *Alexandrian Jew*, who was contemporary with our Saviour. For it was but a little after the time of his crucifixion, that he was sent in an embassy from the *Jews* of *Alexandria* (*n*) to *Caius Cæsar* the *Roman* Emperor. In his account of it he (*o*) tells us the same, that *Aristeas* doth, of King *Ptolemy Philadelphus*'s sending to *Jerusalem* for elders to make this version; of the questions proposed to them on their first arrival for the trial of their wisdom; and of their retiring into the island of *Pharus* for the accomplishing of this work, and of their finishing it there in that retirement; And thus far he plainly writes after *Aristeas*. But he further adds what *Aristeas* gives him no foundation for; That in their interpretations they all so exactly agreed, as not to dif-

(*k*) Euseb. Præp. Evang. lib. 13. cap. 12. Clemens Alexand. Strom. lib. 1. (l) Strom. lib. 1. & lib 5. (m) Canon Chron. p. 187. Præp. Evang. lib. 7. cap. 13. lib. 8. cap. 9. lib. 13. cap. 12. (n) Philo de Legatione ad Caium Cæsarem. (o) De vita Mo-
fis lib. 2.

fer so much as in a word ; but to have rendred every thing not only in the same sense, but also in the same phrases, and words of expression, so as not to vary in the least each from other through the whole work. From whence he infers, that they acted not herein as common interpreters, but as Men prophetically inspired, and divinely directed, who had every word dictated to them by the holy Spirit of God thro' the whole version. And he adds further that in commemoration of this work the *Jews of Alexandria* kept a solemn Anniversary one Day in every year, when they went over into the Island of *Pharus*, and there spent that day in feasting, and rejoicing, and giving praise to God for his divine assistance in so wonderful a manner given by him in the making of this version.

Josephus, who wrote his *Antiquities of the Jews* towards the end of the first Century after *Christ*, agreeth with *Aristeas* in his relation of this matter, (p) what he writes of it being no more than an abridgement of that Author. And *Eusebius*, who flourished about two hundred and twenty years after him, doth the same, (q) giving us of it no other account, but what he found in *Arristeas* and is now extant in him ; only as to *Josephus*, it must be acknowledged, there is a variation in his account concerning the price paid by *Ptolemy* for the redemption of the captive *Jews*. For whereas *Aristeas* saith it was twenty Drachms an head, and that the Sum total amounted to six hundred and sixty Talents, *Josephus* lays it at an hundred and twenty Drachms an head, and the Sum total at four hundred and sixty Talents ; in all other things they exactly agree.

The next Author after *Josephus*, who makes mention of this Version and the manner of making it, was *Justin Martyr*, a christian writer, who flourished

(p) *Antiq. lib. 12. cap. 2.* (q) *Euseb. Præp. Evang. lib. 8. cap. 2, 3, 4, 5.*

(r) in the middle of the second Century, about an hundred years after *Philo*. He having been at *Alexandria*, and there discoursed with the *Jews* of that place concerning this matter, tells us what he found there related, and was then firmly believed among them concerning it. Whereby it appears, that what *Philo* tells us of the wonderful agreement of the Interpreters, in the making of that version was much further improved by his time. For they had then added to the story distinct Cells for the Interpreters, and the fiction of their being shut up all in them apart from each other one in each Cell, and of each of them therein making a distinct version by himself, and all agreeing together to a word on the comparing of what each had done; which the good man swallowing with a thorough credulity writes of it in the words following.

“(f) *Ptolemy* King of *Egypt* having a mind to
 “ erect a Library at *Alexandria* caused Books to be
 “ brought thither from all Parts to fill it, and being
 “ informed, that the *Jews* kept with great care an-
 “ cient Histories written in *Hebrew*, and being de-
 “ sirous to know what these writings contained, sent
 “ to *Jerusalem* for seventy learned men, who under-
 “ stood the *Hebrew* and the *Greek* Languages, and
 “ ordered them to translate those Books; and to the
 “ end they might be the more at quiet and free from
 “ noise, and thereby be enabled the sooner to make
 “ this Translation, he would not have them stay in
 “ the City, but caused to be built for them in the
 “ Island of *Pharus* seven furlongs from *Alexandria* as
 “ many little Houses or Cells, as there were Inter-
 “ preters, that each might there apart by himself
 “ make his version. And he enjoined those, who
 “ served them, to do them all sorts of good offices,
 “ but to prevent their conferring together, that he
 “ might know by the conformity of their Versions,

(r) He wrote his first *Apology* for the Christians, Anno Dom. 140.
 (f) Cohort, ad Gentes p. 14.

“ whether their Translation was true and exact. And
 “ finding afterward, that these seventy persons did
 “ not only agree in the sense, but also in the same
 “ terms, so that there was not one word in any one
 “ of their versions, which was not in all the other,
 “ but that they all wrote word for word the same
 “ Expressions, he was surpris'd with admiration, and
 “ not doubting but that this version was made by
 “ the Spirit of God, he heaped Honours upon the In-
 “ terpreters, whom he looked on as men dear unto
 “ God, and sent them home loaden with presents to
 “ their own Country. And as to the Books, he re-
 “ ceived them with that veneration which was due
 “ to them, looking on them as Divine Books, and
 “ placed them in his Library.” And then the
 Holy Man adds, for the confirming of this story, which
 he himself thoroughly believed as true; “ These
 “ things, which we now relate unto you, O *Greeks*,
 “ are not fables, and feigned stories. For we our-
 “ selves having been at *Alexandria* did there see the
 “ ruins of those little Houses or Cells in the Island
 “ of *Pharus* there still remaining, and what we now
 “ tell you of them, we had from the Inhabitants of
 “ the place, who had received it from their fore-
 “ fathers by undoubted Tradition.” And (s) in ano-
 ther place he saith of the same matter———
 “ When *Ptolemy* King of *Egypt* was preparing a Li-
 “ brary, in which he purposed to gather together
 “ the writings of all men, having heard of the writ-
 “ ings of the Prophets among the *Jews* he sent to
 “ *Herod* then King of the *Jews* to desire him to
 “ transmit to him those Books of the Prophets.
 “ Whereon King *Herod* sent them unto him written
 “ in the *Hebrew* Language. But whereas those Books
 “ as written in this Language were wholly unintelli-
 “ gible to the *Egyptians*, he sent a second time to
 “ *Herod* to desire him to send Interpreters to trans-
 “ late them into the *Greek* Language; which being

(s) *Apologia secunda pro Christianis.*

“ done, these Books thus translated are still remaining
 “ among the *Egyptians* even to this day, and Copies of
 “ them are now in the hands of the *Jews* in all places
 “ wheresoever they are.

(*t*) *Irenæus*, (*u*) *Clemens Alexandrinus*, (*w*) *Hilary*,
 (*x*) *Austin*, (*y*) *Cyril of Jerusalem*, (*z*) *Philastrius*
Brixienfis, and the generality of the ancient Fathers,
 that lived after *Justin*, follow him in this matter of
 the Cells, and wonderful agreement of all the versions
 made in them. And some also of the Moderns, are
 zealous contenders for the truth of this story, being
 fond of a Miracle, which would so much conduce to
 the confirming of the divine authority of the Holy
 Scriptures against all Gainfayers, and it is much to be
 wish'd, that it were built upon such authority, as would
 not admit of any of those objections, which are urged
 against it.

By the time of *Epiphanius* (who was made Bishop
 of *Salamine* in *Cyprus*, *Anno Dom.* 368,) false Tradi-
 tions had further corrupted this story. For he gives
 a Relation of the matter, which differs from that of
Justin, as well as of *Aristeas*, and yet he quotes *Ari-*
steas even in those particulars, which he relates other-
 wise than that Author doth; which shews, that there
 was another *Aristeas* in his time different from that
 which we now have; though it be plain, that the
 Author which is now extant with us under that name
 is certainly the same, which *Josephus* and *Eusebius*
 used. What *Epiphanius* writes hereof would be too
 long to be all here inserted. The sum of it is (*a*)
 That *Ptolemy Philadelphus* designing to make a Library
 at *Alexandria*, sent to all Countries to procure Copies
 of their Books to put into it, and committed it to
 the Care of *Demetrius Phalereus* to manage this
 whole matter; By whom being informed of the

(*t*) *Adversus Hæreses* lib. 3. c. 15. (*u*) *Strom.* lib. 1.
 (*w*) In *Psal.* 2. (*x*) *De Civitate Dei* lib. 18. c. 53.
 (*y*) *Catechism.* 4. p. 37. (*z*) *Hæres.* 90. (*a*) *Epiphanius*
 in *Libro De Ponderibus & Mensuris.*

Books of the Holy Scriptures, which the *Jews* then had at *Jerusalem*, he sent an Embassy thither, with a Letter to the High-Priest to procure a Copy of the said Books. That hereon the *Jews* sent twenty two Canonical Books, and seventy two Apocryphal, all written in *Hebrew*. But *Ptolemy* not being able to read them in that language, he sent a second Embassy to *Jerusalem* for Interpreters to make a version of them into *Greek*; for which purpose a second Letter was written to the High-Priest, and that the *Jews* on the receipt of this last Letter sent him seventy two Interpreters chosen six out of every Tribe, who made the version according as was desired. The manner, in which he saith this was done, will best appear from his own Words; they are as followeth (*b*): “ The seventy two Interpreters were in the Island of *Pharus* (which lieth over-against *Alexandria*, and in respect of it is called the upper Land) shut up in thirty six little Houses or Cells, by two and two in a Cell, from Morning till Night, and were every Night carried in thirty six Boats to King *Ptolemy*’s Palace, there to sup with him, and then were lodged in thirty six Bed-chambers, by two and two in a Chamber, that they might not confer together about the said Version, but make it faithfully according to what appeared to them to be the true meaning of the Text. For *Ptolemy* built in that Island over-against *Alexandria* those thirty six Cells, which I have mentioned, of that Capacity, as that they were sufficient to contain each of them two of the said Interpreters, and there he did shut them up by two and two, as I have said, and two servants with them in each Cell to provide them with food, and minister unto them in all things necessary, and also Writers to write down the Versions, as they made them. To these Cells he made no windows in the walls,

(*b*) Epiphanius *ibid.* p. 161.

“ but

“ but only opened for them above such lights in the
 “ Roofs of the said Cells, as we call Sky-lights.
 “ And thus continuing from Morning till Night
 “ there closely shut up they made the Version in
 “ manner as followeth. To each pair of Interpre-
 “ ters one Book was given, as for Example the
 “ Book of *Genesis* was given to one pair, the Book
 “ of *Exodus* to another pair, the Book of *Leviticus*
 “ to a third, and so of all the rest a Book to each
 “ Pair in their Order; and in this manner all the
 “ twenty-seven Books above-mentioned, which are
 “ now according to the number of the *Hebrew* Let-
 “ ters reduced to twenty two, were translated out
 “ of the *Hebrew* into the *Greek* Language.” And
 then a little after he further saith — “ (c) And
 “ therefore these twenty seven Books now numbred
 “ to be twenty two, with the *Psalter*, and what is
 “ annexed to *Jeremiab*, that is the *Lamentations* and
 “ the *Epistles* of *Baruch* (tho’ those *Epistles* are not
 “ found in the *Hebrew* Canon of the Holy Scrip-
 “ tures. For in *that* the *Lamentations* only are an-
 “ nexed to *Jeremiab*) were in this manner distributed
 “ among the thirty six pair of Interpreters, and af-
 “ terwards were sent every one of them round to
 “ them, that is from the first pair to the second,
 “ and from the second to the third, and so on till
 “ each Book had been translated into *Greek* once by
 “ each pair, and the whole of it by all of them six
 “ and thirty times, as common Tradition reports the
 “ matter. And to them were added twenty two
 “ Apocryphal Books. And when all was finished, the
 “ King sitting on high on his Throne, thirty six
 “ Readers came before him with the thirty six
 “ Translations, and another Reader stood there also
 “ who had the Original *Hebrew* Copy in his Hand
 “ and while one of those Readers did read his Copy
 “ aloud, the rest diligently attended, and went along
 “ with him reading to themselves in their Copies

(c) Ibid. p. 163.

“ and examining thereby what was written in them,
“ and no variety of difference was found in any one of
“ them.

Thus far having given an account of all that is related by the Ancients concerning the manner of the making this Version, which we call the *Septuagint*, I shall now lay down what appears to me to be the truth of the whole matter in these following Positions.

I. That there was a Translation of the *Hebrew* Scriptures into *Greek*, made in the time that the *Ptolemys* reigned in *Egypt*, is not to be doubted. For we still have the Book, and it is the same which was in use in our Saviour's time. For most of those Passages, which the Holy Penmen of the new Testament do in the *Greek* Original of it quote out of the old Testament, are now found *verbatim* in this Version. And since the *Egyptian* Princes of the *Ptolemean* Race were so fond, as the writers of those times tell us, of replenishing their Library at *Alexandria* with all sorts of Books, there is no reason but to believe, that a Copy of this Translation, as soon as it was made, was put into it.

II. The Book going under the name of *Aristeas*, which is the ground-work and foundation of all that is said of the manner of making this Translation by seventy two Elders sent from *Jerusalem* to *Alexandria* for this purpose in the time of *Ptolemy Philadelphus*, is a manifest Fiction, made out of design, thereby to give the greater Authority to this Translation. The *Jews* after their return from the *Babylonish* Captivity to the time of our Saviour, were much given to religious Romances, as appears from their Apocryphal Books still extant, many of which are of this sort. And that the Book, which we now have under the name of *Aristeas*, was such a Romance, and written by some Hellenistical *Jew*, plainly appears, from these following Reasons: For,

I. The Author of that Book, tho' pretended to be an Heathen *Greek*, every where speaks as a *Jew*, and delivers

delivers himself in all Places where he makes mention either of God, or the *Jewish* Religion, in such Terms as none but a *Jew* could; and he brings in *Ptolemy*, *Demetrius*, *Andreas*, *Sofibius*, and others, speaking after the same manner, which clearly proves, that no *Aristeas*, or Heathen Greek, but some Hellenistical *Jew* under his Name, was the Author of that Book.

2. He makes *Ptolemy* advance an incredible Sum of Money for the obtaining of this Version. For according to him, *Ptolemy* expended in redeeming the Captive *Jews*, that were in his Kingdom, six hundred and sixty Talents; in vessels of Silver sent to the Temple seventy Talents; in vessels of Gold fifty Talents, and in precious Stones to adorn and embellish these Vessels to the value of five times the Gold, that is two hundred and fifty Talents; in a Gift for Sacrifices, and other uses of the Temple an hundred Talents. And then he gave to each of the seventy two Interpreters at their first coming three Talents apiece in Silver, that is two hundred and sixteen Talents in the whole, and lastly to each of them at their parting two Talents in Gold, and a Gold Cup of a Talent weight; all which put together, make in the Sum total one thousand forty six Talents of Silver, and five hundred and sixteen Talents of Gold, which being reduced to our Sterling Money, amounts to (d) one Million nine hundred and eighteen thousand five hundred thirty seven Pound ten Shillings. And if we add hereto the value of other Gifts, which according to *Aristeas* were bestowed on these seventy two Elders by the bounty of the King, and the Charges which it cost him in fetching them to *Alexandria*, maintaining them there, and sending them back again to *Jerusalem*, this may be computed to

(d) That is, computing these Talents by Attick Talents, and valuing them according to Dr. Bernard. If they be computed by the Talents of Alexandria, where the Scene of Action is laid, they will amount to twice as much.

mount that Sum to near two Millions Sterling, which may well be reckoned to be above twenty times as much as that whole Library was ever worth. And who can then believe, that this Narrative, which makes *Ptolemy* expend so much for one single Book in it, and which neither he, nor any of his Court, as long as they continued Heathens, could have any great value for, can be a true and genuine History?

3. The Questions proposed to the seventy two Interpreters, and their Answers to them, manifestly carry with them the air of Fiction and Romance. If it should appear likely to any (as I confess it doth not unto me) that *Ptolemy* should trouble himself to propose to them such Questions, he must be a person of great Credulity, that will believe those Answers to have been given *extempore* to them; who ever will judge rationally of this matter, must necessarily acknowledge, that they were framed by artifice and premeditation to the Questions, and that both were the Inventions of him that made the Book.

4. The making of seventy two Elders to be sent to *Alexandria* from *Jerusalem* on this occasion, and these to be chosen by six out of every Tribe by the advice of *Demetrius Phalereus*, all looks like a *Jewish* Invention, framed with respect to the *Jewish* Sanhedrim, and the number of the twelve Tribes of *Israel*; it not being likely that *Demetrius*, an Heathen Greek, should know any thing of their twelve Tribes, or of the number of the seventy two Elders, of which their Senhedrim did consist. The Names of *Israel*, and the twelve Tribes, were then absorbed in that of the *Jews*, and few knew of them in that Age by any other appellation. Altho' some of the other Tribes joined themselves to the *Jews* on their return from the *Babylonish* Captivity, as I have before observed, and thereby the Names of those Tribes might still be preserved among their descendants, yet it is not to be supposed, that all were so; but that some of the Names of those other Tribes were wholly lost, and
no

no more in being in the time of *Ptolemy Philadelphus*, and that therefore no such choice could then be made out of them for the composing of this Version. But if it were otherwise, yet that there should be six of every Tribe, or indeed seventy two of the whole Nation then living in *Judaea* fully qualified for this Work, seems by no means likely. Till the time of *Alexander the Great*, the *Jews* had no communication with the *Greeks*, and from his having been at *Jerusalem* (from which time only this communication first began) there had now passed only fifty five Years. During this time no doubt some of them might have learned the *Greek* Tongue, especially after so many of them had been planted by *Ptolemy* at *Alexandria*, and by *Seleucus* at *Antioch*, in both which Cities the prevailing number of the Inhabitants were of the *Greek* Nation. But that six of every Tribe should then be found thus skilful in the Land of *Judaea*, where there was then no reason for them to learn this Language, is not to be imagined. But this is not all the difficulty of the matter. Those, who were to do this work, must have been thoroughly skill'd also in the *Hebrew*, which was the Language of the Original Text, as well as in the *Greek*, into which they were to translate it. But at this time the *Hebrew* was no longer among them their common Speech. The *Chaldee* since their return from *Chaldea* was become their Mother Tongue, and the Knowledge of the *Hebrew* was thenceforth confined only to the Learned among them, and those learned Men being such as taught and governed the People at home, they had no opportunity by converse with the *Greeks* to learn their Language, nor indeed had they any occasion for it. So that for the making out of this Story we must suppose; 1st, That there were many of every Tribe of *Israel* then living in *Judaea*; 2^{dly}, That there were several in each of these Tribes well learned in the *Hebrew* Text; and 3^{dly}, That there were in each of them of this last Sort, so many thoroughly skill'd in the *Greek* Language, as that out of them a Choice might

might be made of six for each Tribe fully qualified for this Work: Each particular hereof at this time seems utterly improbable; but the whole doth much more so, when all is put together.

5. Neither can any probable Reason be given, why seventy two should be sent from *Jerusalem* to *Alexandria* for this Purpose, when seven were more than enough for the Work. Some of the ancientest of the *Talmudists* say, (e) that there were only five that were employed in it; and this is by much the more likely of the two.

6. There are several particulars in this Book, which cannot accord with the Histories of those times. 1st, In none of them is there any mention of the Victory which *Aristeas* makes *Ptolemy Philadelphus* to have obtained against *Antigonus* at Sea: If by this *Antigonus* he means *Antigonus* the Father of *Demetrius Poliorcetes*, he was dead seventeen years before *Ptolemy Philadelphus* was King of *Egypt*; and if he means the Son of that *Demetrius*, called *Antigonus Gonatus*, who reigned in *Macedon*, there is no Author that speaks of any such Victory obtained by *Ptolemy Philadelphus* over him. And 2^{dly}, Whereas *Menedemus* the Philosopher is said in this Author to have been present, when the seventy two Interpreters answered the Questions proposed to them by *Ptolemy*, it's manifest by what is written of him by Authors of undoubted Credit, that he could not have been at this time in *Egypt*, if he were then alive, (f) which it is most likely he was not. But 3^{dly}, What doth evidently convict of falsity this whole Story of *Aristeas*, is, that he makes *Demetrius Phalareus* to be the chief Actor in it, and a great Favourite of the King's at this time; whereas he was so far from being in any favour with him, that none was more out of it, or was less likely to be trusted or employed in any mat-

(e) *Traët. Sopherim. cap. 1.* (f) *It appears by what is written of him by Diogenes Laertius lib. 2. that he died soon after the end of the Gallic War in Greece, being very aged at the time of his Death.*

ter by him, and that for good reason. For he had earnestly dissuaded *Ptolomy Soter* his Father from settling the Crown upon him, for (g) which reason *Philadelphus* looking on him as his greatest Enemy, as soon as his Father was dead (under whose favour he had till then been protected) he cast him into Prison, where he soon after died in the manner as hath been already related, and therefore he could bear no part in the transacting of this matter.

Many other Arguments there are which prove the spuriousness of this Book. They who would further examine hereinto, may read what hath been written of it by (h) *Du Pin*, (i) *Richard Simon* the Frenchman, and by Dr. *Hoddy* the late worthy Professor of the Greek Language at Oxford; whose account of this, and other matters relating to the Holy Scriptures in his learned and accurate Book, *De Bibliorum Textibus Originalibus, Versionibus Græcis & Latina Vulgata*, is very worthy of any Man's reading.

III. As to *Aristobulus*, what he saith of this Version's being made by the Command of *Ptolemy Philadelphus*, and under the care and direction of *Demetrius Phalereus*, is no more than what is taken out of *Aristeas*; that Book it seems having been forged before his Time, and then gotten into Credit among the Jews of *Alexandria*, when he took this out of it. For the one hundred eighty eighth year of the Æra of Contracts, the time (ij) in which he is said to flourish, being one hundred and fifty two years after that, in which we place the making of this Version, that was long enough for this Fiction concerning it to have been formed, and also to have grown into such Credit among the Jews, as to be believed by them. For if we allow an hundred years for the former, that is for the framing of this Fiction, by

(g) *Diogenes Laertius in vita Demetrii Phalerei.* (h) *History of the Canon and Writers of the Books of the Old and New Testament*, Part. 1. cap. 6. § 3. (i) *Critical History of the Old Testament*, Book 2. Chap. 2. (ij) 2 Maccab. chap. i. ver. 10.

that time all persons might have been dead, and all things forgotten, that might contradict it, and fifty two years after might have been sufficient for the latter, that is for its growing into the credit of a true History among the *Jews*. As to other things related of this *Aristobulus*, that is, that he was Preceptor to the King of *Egypt*, and that he wrote commentaries on the five Books of *Moses*, and dedicated them to *Ptolemy Philometor*, they are all justly called in Question by learned Men. As to his being King *Ptolemy's* Master, this is said of him (2 *Maccab.* chap. i. ver. 10.) in the one hundred eighty eighth year of the *Æra* of Contracts, when it was by no means likely he could have been in that Office. For the *Ptolemy* that then reigned in *Egypt*, was *Ptolemy Physcon*, and the 188th year of the *Æra* of Contracts, was the twenty first year of his Reign, and (k) the fifty sixth after his Father's Death, and therefore he must then have been about sixty years old, if not more, which is an age past being under the Tuition of a Master. If it be said he might still retain the Title, tho' the Office had been over many years before, the reply hereto will be, that he must then have been of a very great age, when mentioned with this title. For Men use not to be made Tutors to Princes till of eminent Note, and of mature Age; forty is the least we can suppose him of, when appointed to this Office, if he ever were at all in it, and supposing he was first called to it, when *Ptolemy Physcon* was ten years old, he must have been ninety at least at the time when this Title was given him in the place above cited. And if he had been Preceptor to *Ptolemy Physcon*, how came it to pass, that he should dedicate his Book of Commentaries on the Law of *Moses* to *Ptolemy Philometor*, who reigned before *Physcon*? If any such Book had been at all made by him, it is most likely he would have dedicated it to that *Ptolemy*, who had been his Pupil, and not unto the other, whom he had

(k) It was so, according to *Ptolemy's* Canon.

no such special relation to. And as to what he is said to have written in these Commentaries of there having been a *Greek* Version of the Law before that of the *Septuagint*, and that the *Greek* Philosophers borrowed many things from thence, it looks all like Fiction. The light of Reason, or else ancient Traditions, might have led them to the saying of many things, especially in Moral Matters, which accord with what is found in the Writings of *Moses*; and if not, yet there were other ways of coming at them without such a Version. Converse with the *Jews* might suffice for it, and particular Instruction might be had from some of their learned Men for this Purpose, and (1) such *Clearchus* tells us *Aristotle* had from a learned *Jew* in the Lower *Assa*. That there ever was such a Version, no other writing besides these Fragments quoted from *Aristobulus* do make the least mention; neither is it likely, that there should ever have been any such. For till the *Jews* settled among the *Greeks* at *Alexandria*, and there learned their Language, and forgot their own (which was not done, till some time after the death of *Alexander*) there was no use of such a *Greek* Version of the Law among them. And if it had been thus translated before, what need was there of having it done again in the reign of *Ptolemy Philadelphus*. All these things put together create a suspicion among learned Men, that the Commentaries of *Aristobulus* came out of the same Forge with *Aristeas*, that is, were written under the name of *Aristobulus* by some Hellenistical *Jew*, long after the date which they bore. And it augments this Suspicion, that *Clemens Alexandrinus* is the first that makes mention of them. For had there been any such Commentaries on the Law of *Moses*, and written in the time, when said, by so eminent a *Jew*, and so famous a Philosopher, as *Aristobulus* is related to be, *Philo Judeus* and *Josephus* could not have escaped making use of them; but nei-

(1) See Part I. Book VII. under the Year 348. p. 680.

ther of these writers make the least mention of any such Commentaries, which is a strong argument, that there were none such extant, in their time; and those who mention them afterwards speak very inconsistently of this *Aristobulus*, whom they make to be the Author of them. Sometimes they tell us, that he dedicated his Book to (m) *Ptolemy Philometor*, at other times they say it was (n) to *Ptolemy Philadelphus*, and his Father together. Sometimes they will have it (o) that he was the same, that is mentioned in the first Chapter of the second Book of *Maccabees*; and sometimes they make him to have been (p) one of the seventy two Interpreters, one hundred fifty two years before; which uncertainty about him makes it most likely, that there was never any such person at all. That passage where he is spoken of in the second Book of *Maccabees*, is no proof for him. For the Letter, which is made mention of in it, being there said to have been sent to him *from the people, that were at Jerusalem, and in Judæa, and the Council, and Judas*; this plainly proves, that whole passage to be of the same nature with most other things written in the two first Chapters of that second Book of *Maccabees*, that is all Fable and Fiction. For by the *Judas* there mentioned, the writer of that Book can mean no other *Judas*, than *Judas Maccabæus*. But (q) he was slain in battle thirty six years before the date of this Letter. Whatsoever these Commentaries were, they seem not to have been long lived; for as *Clemens Alexandrinus* was the first of the ancients, so *Eusebius* was the last, that makes mention of them. After that time it's most likely they grew out of Reputation, and were no more heard of. Upon the whole they that hold this Book to have been spurious, and

(m) *Clemens Alexandrinus Strom. lib. 1. Eusebii Chronicon. p. 187. & Præp. Evang. lib. 13. c. 12.* (n) *Clemens Alexandr. Strom. lib. 5. Euseb. Præp. Evang. lib. 8. c. 9.* (o) *Clemens Alexandrinus & Eusebius ibidem.* (p) *Anatolius apud Eusebium in Hist. Ecclesiast. lib. 7. c. 32.* (q) *1 Maccab. ix. 18.*

all that is said of the Author of it to be Fable and Fiction, seem to say *that*, which in all likelihood is the truth of the matter.

IV. What *Philo* adds to the Story of *Aristeas* was from such Traditions as had obtained among the *Jews* of *Alexandria* in his time; which had the same Original with all the rest, that is, were invented by them to bring the greater honour and credit to themselves, and their Religion; and also to gain among the vulgar of their own People the greater Authority and Veneration to that version of the holy Scriptures which they then used. And when such things had once obtained belief, it was easy to introduce an Anniversary commemoration of them, and continue it afterwards from year to year, in the manner as *Philo* relates.

V. Where *Josephus* differs from *Aristeas* in the price paid by *Ptolemy* for the Redemption of the Captive *Jews*, there is a manifest error. For the sum total doth not agree with the particulars. The number of the *Jews* redeemed (*r*) *Josephus* saith were one hundred and twenty thousand, the redemption of these at twenty Drachms an head, at which *Aristeas* lays it, would come to just four hundred Talents, which is the sum also which he reckons it to amount to. But *Josephus* saith the redemption-money was an hundred and twenty Drachms an head, which is six times as much, and yet he makes the sum total to be no more than four hundred and sixty Talents. The error is in the numerical letters. For either the particulars must be less, or the sum must be more; but whether it was the Author, or the Transcribers, that made this error, I cannot say. Those (*s*) who hold *Josephus* to have put the price at one hundred and twenty Drachms an head (which was just thirty *Jewish*

(*r*) Antiq. lib. 12. cap. 2. (*s*) Usserius in Annalibus veteris Testamenti sub Anno J. P. 4437. Hoddus De Bibliorum Textibus Originalibus lib. 1. c. 17.

shekels, that so it might answer what (t) was paid for an *Hebrew* servant according to the Law of *Moses*) do fix the Error on the Author. But then they make him guilty of a great blunder in not altering the sum total, as well as the particulars, so as to make them both agree with each other.

VI. As to *Justin Martyr*, and the rest of the Christian writers, that followed him, it's plain they too greedily swallowed what they wished might be true. Had the LXXII Interpreters, who are said to have made this version of the *Hebrew* Scriptures into *Greek*, been all separated into so many different Cells, and had all there apart every one by himself made so many versions, as there were persons, and all these versions had exactly agreed with each other without any difference or variation in any one of them from all the rest, this would have been a Miracle, which must have irrefragably confirmed the truth of those Scriptures, as well as the Authority of the Version, which was then made of them, against all gain-sayers. And for both these the Christians of those times were altogether as much concerned, as the *Jews*. For the Foundations of our Holy Christian Profession are laid upon the Old Testament, as well as on the New. And this part of the Holy Scriptures was out of *Judea* no where else in those times read among Christians, but in this *Greek* version, or in such other versions, as were made into other languages from it, excepting only at *Antioch*, and in the *Syrian* Churches depending upon that See; where they had a *Syriac* version from the beginning immediately translated from the *Hebrew* Original. And therefore *Justin Martyr* finding these Traditions among the *Jews* at *Alexandria* on his being in that City was too easily persuaded to believe them, and made use of them in his writings against the Heathens of his time in defence of the Religion he professed. And upon this authority it was that *Irenæus*, and the other Christian

(t) Exodus xxi. 32.

writers above-mentioned, tell us the same thing, being equally fond of the argument by reason of the purpose it would serve to. But how little the Authority of *Justin* was to be depended upon in this matter, may sufficiently appear from the unaccurate account which he gives us of it. For he makes *Ptolemy*, when intent upon having the *Hebrew* Scriptures for his Library, to send (u) to King *Herod* first for a Copy of them, and afterwards for Interpreters to turn them into the *Greek* Language; whereas not only *Ptolemy Philadelphus*, but all the other *Ptolemys*, who reigned after him in *Egypt*, were all dead, before *Herod* was made King of *Judæa*. So great a blunder in this Narrative is sufficient to discredit all the rest. And it is further to be taken notice of, that tho' *Justin* was a learned Man and a Philosopher, yet he was a very Credulous person, and when he became a Christian, was carried on by the great zeal he had for his Religion, too lightly to lay hold of any story told him, which he thought would any way make for it. An instance hereof is, (v) that being at *Rome*, and there finding a Statue consecrated to (w) *Semon Sancus*, an old Semi-God of the *Sabins*, he was easily persuaded to believe it to be the Statue of *Simon Magus*; and therefore in his second Apology upon no better foundation than this he upbraids the people of *Rome* for the making of such a Wretch and Impostor to be one of their Gods; and it was from the like easiness and credulity, that being shewn by the *Jews* of *Alexandria* the ruins of some old Houses in the Island of *Pbarus*, he was by them made believe, that they were the remains of the Cells in which they told him the LXXII Interpreters made their version of the *Hebrew* Scriptures into *Greek* by

(u) Justin in *Apologia secunda pro Christianis*. (v) Justin in *Apologia prima pro Christianis*. Euseb. in *Hist. Ecclesiastic. lib. 2. cap. 13.* (w) This very Statue was lately dug up at *Rome* with this Inscription on it *Semoni Sango Deo Fidio*. See *Valesius's Notes on the 13th Chapter of the 2d Book of Eusebius's Ecclesiastical History.*

the command of *Ptolemy Philadelphus* King of *Egypt*; and hereon he gives us that account of it, which I have above related. But *Jerom*, who was a Person of much greater Learning, and far more Judicious, rejects this story of the Cells with that scorn and contempt, which it seems to deserve. His words are, (x) " I know not what Author he was, that by his
" lying first built the seventy Cells at *Alexandria*, in
" which the seventy Elders being divided wrote the
" same things, seeing neither *Aristeas*, who was one
" of the same *Ptolemy's* Guards, nor *Josephus*, who
" lived long after him, say any such thing, but write
" that they conferred together in one and the same
" Room, and did not Prophecy. For to be a Pro-
" phet is one thing, and to be an Interpreter is
" another.

VII. *Epiphanius's* account of the making of this Version differing from all the rest, seems to have been taken from some other History of it, than that which *Josephus* and *Eusebius* wrote from. It's probable, some Christian writer after the time of *Justin Martyr* might have collected together all that he found written or said of this matter, and grafting the whole upon the old *Aristeas* with such alterations as he thought fit to make in it, composed that Book, which under the name of *Aristeas* fell into *Epiphanius's* hands, and that from thence he took all that he writes of this matter. It's certain that the *Aristeas*, which *Epiphanius* makes use of, was not written, till many years after the pretended Author of that Book must have been dead. For the second letter, which *Epiphanius* out of him tells us *Ptolemy Philadelphus* sent to *Eleazar*, begins with this Sentence. *Of an hidden Treasure, and a fountain stopped up, what profit can there be in either of them?* which is taken out of (y) the Book of *Ecclesiasticus*; but that Book was not

(x) Præfat. ad Pentateuchum, & in Apologia secunda contra Rufinum. (y) *Ecclesiasticus* xx. 20. xli. 14.

published by *Siracides* (z) till the year before *Christ* 132, which was one hundred and fifteen years after the death of *Ptolomy Philadelphus*, by whose command according to that Author this version was made. And it also seems to me as certain, that it could not be written till after the time of *Justin Martyr*: For all that is said of the Cells, it's plain, had its Original from that report, which he brought back from *Alexandria* concerning them, on his return from his Travels to that City. (a) *Epiphanius* retains this Tale of his of the Cells, but contracts them to half the number. For he makes them to be but thirty six, and puts two Interpreters together into each of them. By this means thirty six Copies are made to suffice for all that laboured in this work, whereas according to *Justin* they being shut up each one singly by himself in his separate Cell, there must have been as many Copies as Interpreters. But in this they do not so much differ from each other, as both do from *Aristeas*. For he saith, that they brought with them from *Jerusalem* but one Copy in all, and that out of this alone they made the version by common Consult, sitting together in one common Hall, and there carrying on and finishing the whole work. And this one Copy *Aristeas* saith was written in letters of Gold, which contradicts an Ancient Constitution of the *Jews*, whereby it is ordained among them, That (b) the Law is never to be written otherwise, than with Ink only. *Epiphanius* moreover saith, that besides the Canonical Books, there were sent from *Jerusalem* on this occasion seventy two Apocryphal Books, which none of the rest that write of this matter before him make any mention of. And of these seventy two Books he makes twenty two only to have

(z) It appears by the preface of *Siracides* to his Book of Ecclesiasticus, that he came not into Egypt (where he published that book) till the 38th year of *Ptolemy Euergetes* the second, which was the year before *Christ* 132. (a) In libro de Ponderibus & Mensuris. (b) Vide *Schickardi Mishpat Hammelec* cap. 2.

been translated, whereas he seems elsewhere to imply, that all were translated that were sent. These contradictions, uncertainties, and various accounts overthrow the credit of the whole Story, and plainly prove all that hath been delivered to us concerning it by *Aristeas*, *Philo*, *Justin Martyr*, *Epiphanius*, and their followers, to be no more than Fable, Fiction, and Romance, without any other Foundation for it, save only, that in the reign of *Ptolemy Philadelphus* such a version of the Law of *Moses*, was made by the *Alexandrian Jews* into the Greek Language, as those Authors relate: For

VIII. *Alexander* on his building of *Alexandria* brought a great many *Jews* thither to help plant this his new City, as (c) hath been already mentioned; and *Ptolemy Soter* after his death having fixed the Seat of his Government in that place, and set his heart much upon the augmenting and adorning of it, (d) brought thither many more of this Nation for the same purpose; where having granted unto them the same privileges with the *Macedonians*, and other *Greeks*, they soon grew to be a great part of the Inhabitants of that City. And their constant intercourse with the other Citizens, among whom they were there mingled, having necessitated them to learn and constantly use the Greek Language, that hapned to them here, as had before at *Babylon* on the like occasion, that is by accustoming themselves to a foreign language they forgot their own. And therefore no longer understanding the *Hebrew* Language, in which they had been hitherto first read, nor the *Chaldee*, in which they were after that interpreted in every Synagogue, they had them translated into Greek (e) for their use, that this version might serve for

(c) Part I. Book VII. under the year 332. (d) *Josephus Antiq. lib. 12. cap. 1. & contra Apionem lib. 2.* (e) *After the time of Ezra the Scriptures were read to the Jews in Hebrew, and interpreted into the Chaldee Language, but at Alexandria after the making of this version it was interpreted to them in Greek, which was afterwards done also in all other Græcian*

for the same purpose in *Alexandria* and *Egypt*, as the *Chaldee* Paraphrases afterwards did in *Jerusalem* and *Judea*. And this was the original, and true cause of the making of that *Greek* version, which hath since from the Fable of *Aristeas* been called the *Septuagint*. For that Fable from the first broaching of it having generally obtained first among the *Jews* and afterwards among the *Christians*, soon caused that this name was given to that version. At first the *Law* only was translated. For then they had no need of the other Books in their publick worship, no other part of the holy Scriptures, save the *Law* only, having been in those times read in their *Synagogues*, (f) as hath been before taken notice of. But afterwards when the reading of the *Prophets* also came into use in the *Synagogues* of *Judea* in the time of *Antiochus Epiphanes*, upon the occasion (f) already mentioned, and the *Jews* of *Alexandria*, (who in those times conformed themselves to the usages of *Judea* and *Jerusalem* in all matters of Religion) were induced hereby to do the same, this caused a Translation of the *Prophets* also to be there made into the *Greek* Language, in like manner as the *Law* had been before. And after this other persons translated the rest for the private use of the same people, and so that whole version was compleated, which we now call the *Septuagint*; and after it was thus made, it became of common use among all the Churches of the *Hellenistical Jews*, wherever they were dispersed

Græcian Cities, where the Jews became dispersed. And from hence those Jews were called Hellenists, or Grecizing Jews, because they used the Greek Language in their Synagogues, and by that name they were distinguished from the Hebrew Jews, who used only the Hebrew and Chaldee Languages in their Synagogues. And this distinction we find made between them (Acts vi. 1.) For the word, which we there translate Græcians, is in the Original Ἑλληνιστῶν, i. e. not Græcians, but Hellenists, that is Grecizing Jews, such as used the Græcian Language in their Synagogues. And because herein they differed from the Hebrew Jews, this created some differences between them, and made a sort of Schism among them.

(f) Part I. Book V.

among

among the *Grecian* Cities. 1st, That the Law only was at first translated into *Greek* in the time of *Ptolemy Philadelphus*, all that first speak of this version, *i. e.* (g) *Aristeas*, *Aristobulus*, *Philo*, and *Josephus* directly tell us. 2^{dly}, That it was done at *Alexandria*, the *Alexandrian* Dialect, which appears through the whole version, is a manifest proof. 3^{dly}, That it was made at different times, and by different persons, the different styles, in which the different Books are found written, the different ways, in which the same *Hebrew* words, and the same *Hebrew* phrases, are translated in different places, and the greater accuracy with which some of the Books are translated above others, are a full demonstration.

IX. *Ptolemy Philadelphus* having been very intent upon the augmenting of his Library, and replenishing it with all manner of Books, it is not to be doubted, but that as soon as this *Greek* version was made at *Alexandria*, a Copy of it was put into that Library, and there continued, till that noble Repository of Learning was accidentally burnt by *Julius Caesar* in his wars against the *Alexandrians*. However it seems to have lain there in a very obscure manner, none of the *Grecian* Authors now extant, nor any of the ancient *Latins* having ever taken the least notice of it. For all of them, in what they write of the *Jews*, (b) give accounts of them so vastly wide of what is contained in the Holy Scriptures, as sufficiently shew, that they never perused them, or knew any thing of them. There are indeed out of *Eupolemus*, *Abydenus*, and other ancient writers now lost, some fragments still preserved in *Josephus*, *Eusebius*, and other Authors, which speak of the *Jews* more

(g) *Aristeas*, *Aristobulus*, and *Philo* say the Law only was translated by the LXX, and *Josephus* more expressly tells us in the Preface to his *Antiquities*, that they did not translate for *Ptolemy* the whole Scriptures, but the Law only. (b) *i. e.* *Diodorus Siculus* in *Eclogis Libri* 34. & *Libri* 40. *Justinus ex Trogo lib.* 36. cap. 2. *Strabo lib.* 16. *Tacitus Hist. lib.* 5. cap. 2. *aliique.*

agreeably to the Scriptural History, but still with such variations and intermixtures of Falsity, that none of those remains, excepting only what we find taken out of *Demetrius* in the ninth Book of *Eusebius de Preparatione Evangelica*, do give us any ground to believe, that the writers of them ever consulted those Books, or knew any thing of them. This *Demetrius* (ij) was an Historian, that wrote in *Greek*, and an Inhabitant of *Alexandria*, where he compiled an History of the *Jews*, and continued it down to the reign of the fourth *Ptolemy*, who was *Ptolemy Philopator* the Grandson of *Philadelphus*. How much longer after this it was, that he lived, is not any where said. He having written so agreeably to the Scripture, this seems to prove him to have been a *Jew*. However if he were otherwise, that is not a *Jew*, but an *Heathen Greek*, that no *Heathen* writer, but he only, should make use of those Scriptures, after they had been translated into *Greek*, sufficiently shews, how much that Copy of them, which was laid up in the King's Library at *Alexandria*, was there neglected; and also how carefully the *Jews*, who were the first composers of this version, kept and confined all other Copies of it to their own use. They had the stated Lessons read out of it in their Synagogues, and they had Copies of it at home for their private use, and thus they seem to have reserved it wholly to themselves till our Saviour's time. But after that time the Gospel having been propagated to all Nations, this version of the *Hebrew* Scriptures was propagated with it among all that used the *Greek* Tongue, and it became no longer locked up among the *Hellenistical Jews*, but Copies of it were dispersed into all mens hands, that desired it; and hence it came to pass, that after our Saviour's time many of the *Heathen* writers, as *Celsus*, *Porphry*,

(ij) Clemens Alexandrinus Strom. lib. 1. Hieronymus in Catalogo illustrium Scriptorum cap. 38. Vossius de Historicis Græcis lib. 3. sub litera D.

and others, became well acquainted with the old Testament Scriptures, tho' we find scarce any, or rather none of them, were so before.

X. As Christianity grew, so also did the credit and use of the *Greek* version of the old Testament Scriptures. The Evangelists and Apostles, who were the Holy Penmen of the New Testament Scriptures, all quoted out of it, and so did all the Primitive Fathers after them. (i) All the *Greek* Churches used it, and the *Latins* had no other Copy of those Scriptures in their Language till *Jerom's* time, but what was translated from it. Whatsoever Comments were written on any part of them, this was always the Text, and the Explications were made according to it. And when other Nations were converted to Christianity, and had those Scriptures translated for their use into their several Languages, these versions were all made from the Septuagint, as the *Illyrian*, the *Gothic*, the *Arabic*, the *Ethiopic*, the *Armenian*, and the *Syriac*. There was indeed an (k) old *Syriac* version translated immediately from the *Hebrew* Original, which is still in being, and at this time made use of by all the *Syrian* Churches in the East. But besides this there was another *Syriac* version of the same Scriptures, which was made from the Septuagint. The former was made if not in the Apostles time, yet very soon after for the use of the *Syrian* Churches, and it is still used in them; but this latter was not made till about six hundred years after the other, and is at this time extant in some of those Churches, where they are both used promiscuously together, that is as well the one as the other. Of the antiquity of the old *Syriac* version the *Moronites*, and other *Syrian* Christians do much brag. For they will have it, that it was made, one part of it by the command of *Solomon* for the use of *Hiram* King of *Tyre*, and the other part (that is that part, whereof

(i) Vide Waltoni Prolegomena cap. 9. § 1. Hoddium lib. 3. part 1.

(k) Vide Waltoni Prolegomena cap. 13. Du Pin, Simonium, aliosque.
the

the Original was written after the time of *Solomon*) by the command of *Abgarus* King of *Edeffa*, who lived in our Saviour's time. The chief Argument which they bring for this is, that *St. Paul* in the 4th Chapter of his Epistle to the *Ephesians* ver. 8. quoting a passage out of the 68th *Psalms*, ver. 18, makes his quotation of it not according to the *Septuagint*, nor according to the *Hebrew* Original, but according to the *Syriac* version, for in that only is it found so as he quotes it, and therefore, say they, this Quotation was taken out of it, and consequently this version must have been made before his time. The words of that passage as quoted by *St. Paul* are *He led Captivity captive, and gave gifts unto men*. But the latter part of it is neither according to the *Septuagint* version of that *Psalms*, nor according to the *Hebrew* Original, but according to the *Syriac* version only. For according to both the two former, the Quotation must have been, *And received gifts for men*; and according to the latter only is it in that Text of the *Psalms*, so as *St. Paul* quotes it. But this rather proves, that the *Syriac* version in that passage of the *Psalms* was formed according to *St. Paul's* Quotation, than that *St. Paul's* Quotation was taken from that version. It's certain this version (1) was very ancient. It was in all likelihood made within the first Century after Christ, and had for its Author some Christian of the *Jewish* Nation, that was thoroughly skilled in both Languages, that is, in the *Hebrew*, as well as in the *Syriac*. For it is very accurately done, and expresseth the sense of the Original with greater exactness, than any other version, which hath been made of those Scriptures. (I am speaking of the *Old Testament*) at any time before the revival of Learning in these last ages; and therefore as it is (excepting only the *Septuagint*, and the *Chaldee* Paraphrases of *Onkelos* on the Law, and *Jonathan* on the Prophets) the oldest Translation

(1) See Dr. Pocock's Preface to his Commentary on Micah.

that we have of any part of those Scriptures, so is it the best without any exception at all that have been made of them by the Ancients into any Language whatsoever. And this last Character belongs to it in respect of the *New Testament* as well as of the *Old*. And therefore of all the ancient versions, which are now consulted by Christians for the better understanding of the Holy Scriptures, as well of the *New Testament* as of the *Old*, none can better serve this end, than this old *Syriac* version, when carefully consulted, and when understood. And to this purpose the very nature of the Language much helpeth; for it having been the Mother Tongue of those who wrote the *New Testament*, and a Dialect of that, in which the *Old* was first given unto us, many things of both are more happily expressed in it through this whole Version, than can well be done in any other Language. But to return to the Septuagint.

XI. As this version grew into use among the Christians, it grew out of Credit with the *Jews*. For they being pinched in many particulars urged against them by the Christians out of this version, for the evading hereof they entered into the same design against the *Septuagint* version, that in the last age the *English* Papists (m) of *Doway* and *Rheims* did against our *English* version, that is they were for making a new one, that might better serve their purpose. The Person who undertook this work, was *Aquila* a Proselyte *Jew* of *Sinope* a City of *Pontus*. (n) He had been bred up in the Heathen Religion, and had much addicted himself, while of it, to Magic and Judicial Astrology; but being very much affected with the

(m) *The Rhemish Testament* was publish'd An. Dom. 1600 the *Doway* version of the old Testament 4to, 1609, both in opposition to the *English Bible* used in *Queen Elizabeth's* time. (n) *Epiphanius de Ponderibus & Mensuris*. *Synopsis Sacrae Scripturae Athanasio ascripta*. *Euthymius in Praefatione ad Comment. in Psalmos*; vide etiam de eo *Usserii Syntagma de versione LXX*. *Interpretum* cap. 5, & 6. *Waltoni Prolegomena* c. 9. & *Hoddium lib. 4. cap. 1.*

Miracles, which he saw the Professors of the Christian Religion did work in his time, he became a Convert to it upon the same foot as *Simon Magus* had formerly been, that is out of an expectation of obtaining power thereby of doing the same works. But not being able to attain thereto, as not having sufficient Faith and Sincerity for so great a Gift, he went on with his Magic and Judicial Astrology, endeavouring thereby to bewitch the People and make himself thought some great one among them; which evil Practices of his coming to the knowledge of the Governors of the Church, they admonished him against them, and on his refusal to obey their Admonitions excommunicated him; at which being very much exasperated he apostatised to the *Jews*, was Circumcised, and became a Profelyte to their Religion, and for his better instruction herein (o) got himself admitted into the School of *Rabbi Akiba* the most celebrated Doctor of the *Jewish* Law in his time, and under him he made such a proficiency in the knowledge of the *Jewish* Language, and those Holy Scriptures that were written in it, that he was thought sufficient for this work, and accordingly undertook it, and (p) made two Editions thereof. The first he published in the (q) twelfth year of the reign of *Adrian* the *Roman* Emperor, which was the year of our Lord 128. But afterwards having revised it, and made it more correct, he published the second Edition of it. And (r) this the *Hellenistical Jews* received, and afterwards used it every where instead of the *Septuagint*, and therefore this *Greek* Translation is often made mention of in the *Talmud*, but (s) the *Septuagint* never. And in this use of it they continued till the finishing and publishing of both the *Tal-*

(o) Hieronymus in Comment. ad *Esaïæ* cap. 8. (p) Hieronymus in Comment. ad *Ezek.* cap. 4. (q) Epiphanius in libro de *Ponderibus & Mensuris.* (r) Philastrius *Hæres.* 90. Origenes in *Epistola* ad *Africanum.* (s) Lightfoot in *primam Epistolam* ad *Corinthios* cap. 9.

muds. After that time the Notion grew among them, that the Scriptures ought not to be read in any of their Synagogues, but in the old Form, that is in the *Hebrew* first, and then by way of Interpretation in the *Chaldee*, according to the manner as I have already described it, and the Decrees of the Doctors were urged for this way. But the Hellenistical *Jews* after so long use of a *Greek* version not easily coming into this, it caused great divisions and disturbances among them; for the quieting of which *Justinian the Emperor* (s) published a Decree, which is still extant among his Novel Constitutions, whereby he ordained, that the *Jews* might read the Scriptures in their Synagogues, either in the *Greek* version of the LXXII, or in that of *Aquila*, or in any other Language, according to the Country, in which they should dwell. But the *Jewish* Doctors having determined otherwise, their Decrees obtained against the Emperor's, and within a little while after both the Septuagint and the version of *Aquila* became rejected by them, and ever since the solemn reading of the Scriptures among them in their publick Assemblies hath been (t) in the *Hebrew* and *Chaldee* Languages.

Not long after the time of *Aquila* there were two other *Greek* Versions made of the same Scriptures, (u) the first by *Theodotion*, who lived in the time of *Commodus* the Roman Emperor, and (u) the other by *Symmachus*, who flourished a little after him in the reigns of *Severus* and *Caracalla*. The former according (w) to some was of *Sinope* in *Pontus*, but according (x) to others of *Ephesus*; they who would reconcile this matter say he was of the former by birth, and of the other by habitation. The latter was (y) a *Samaritan*, and bred up in that Sect, but afterwards he be-

(s) Novel 146. Photii nomocanon XII. 3. (t) *The Chaldee is used in some of their Synagogues even to this day, as particularly at Frankford in Germany.* (u) Epiphanius in libro de Ponderibus & Mensuris. (w) Epiphanius ibid. (x) Irenæus Hæref. lib. 3. cap. 24. Synopsis sacræ Scripturæ Athanasio ascripta. (y) Epiphanius ibid.

came (z) a Christian of the Sect of the *Ebionites*, and *Theodotion* having been of the same Profession before him, hence it came to pass, that they were by some both of them said to have been Profelytes to Judaism. For the Heresy of the *Ebionites* approached nearer the Religion of the *Jews*, than that of the Orthodox Christians. They (a) professed indeed to believe in *Christ* as the true *Messiah*, but held him to be no more than a meer Man, and thought themselves still under the Obligation of the Law of *Moses*, and therefore were circumcised and observed all the other Rites and Ceremonies of the *Jewish* Religion; and for this reason they had commonly the name of *Jews* given them by the Orthodox Christians, and hence it is, that we find both these Persons, as having been of that Heretical Sect, sometimes branded with the name of *Jews* by the ancient writers of the Church. They both of them undertook the making of their versions with the same design as *Aquila* did, altho' not wholly for the same end. For they all three entered on this work for the perverting of the Old Testament Scriptures; but *Aquila* did it for the serving of the interest of the *Jewish* Religion, the other two for the serving of the interest of that Heretical Sect, which they were of. And all of them wrested those Holy writings in their versions of them as much as they could, to make them speak for the different ends which they proposed. There is some dispute, which of the two later versions was first made. *Symmachus's* version is first in the order of Columns in the *Hexapla* of *Origen*, and this hath made some think, that it was first also in the order of time. But if this were an Argument of any force, it would prove his version, and *Aquila's* also, to have been made before the *Septuagint*, for they are both in the order of those Columns placed before it. (b) *Irenaeus* quotes *Aquila*, and also *Theodotion*, but says no-

(z) Eusebius in Hist. Eccles. lib. 6. cap. 17. & Demonstrat. Evang. lib. 7. cap. 1. (a) Eusebius ibid. (b) Lib. 3. cap. 24.

thing of *Symmachus*, which sufficiently proves, that both their versions were extant in his time, but not that of the other.

These three Interpreters took three different ways in the making of their versions. *Aquila* (c) stuck closely and servilely to the letter, rendring word for word, as nearly as he could, whether the Idioms and Proprieties of the Language he made his version into, or the true sense of the Text, would bear it or no. Hence his version is said to have been rather a good Dictionary to give the meaning of the *Hebrew* words, than a good Interpretation to unfold unto us the sense of the Text; and therefore *Jerom* commends him much in the former respect, and as often condemns him in the latter. *Symmachus* (d) took a contrary course, and running into the other extreme endeavoured only to express what he thought was the true sense of the Text, without having much regard to the words; whereby he made his version rather a Paraphrase, than an exact Translation. *Theodotion* (e) went the middle way between both, without keeping himself too servilely to the words, or going too far from them; but endeavoured to express the sense of the Text in such *Greek* words, as would best answer the *Hebrew*, as far as the different Idioms of the two Languages would bear. And his taking this middle way between both these extremes is I reckon the chief reason, why some have thought he lived after both the other two, because he corrected that, in which the other two have erred. But this, his method might happen to lead him to, without his having any such view in it. *Theodotion's* version had the preference with all, except the *Jews*, who adhered

(c) Epiphanius de Ponderibus & Mensuris. Origenes in Epistola ad Africanum. Hieronymus in Præfatione ad Chronica Eusebiana, & in Præfatione ad Librum Job, & in Tractat. de optimo genere interpretandi. (d) Hieronymus in Præfatione ad Chronica Eusebiana, & in Comment. ad Amos c. 3. (e) Hieronymus in Præfatione ad Chronica Eusebiana & in Præfatione ad librum Job, & alibi sæpius.

to that of *Aquila*, as long as they used any Greek version at all. And therefore when the Ancient Christians found the *Septuagint* version of *Daniel* too faulty to be used in their Churches, (f) they took *Theodotion's* version of that Book into their Greek Bibles instead of it; and there it hath continued ever since. And for the same reason (g) *Origen* in his *Hexapla*, where he supplies out of the *Hebrew* Original, what was defective in the *Septuagint*, doth it mostly according to the version of *Theodotion*.

All these (b) four different Greek versions *Origen* collected together in one Volume, placing them in four distinct Columns, one over-against the other all in the same Page, and from hence this Edition was called the *Tetrapla*, i. e. The fourfold Edition. In the first Column of this Edition was placed the version of *Aquila*, in the second that of *Symmachus*, in the third the Version of the *Septuagint*, and in the last that of *Theodotion*. Some time after he published another Edition, wherein he added two other Columns in the beginning, and two others also in the End of the same Page, and this was called the *Hexapla*, i. e. the sixfold Edition, and sometimes the *Octapla* that is the Eightfold. In (i) the first Column of this Edition was placed the *Hebrew* Text in *Hebrew* Letters, in the second the same *Hebrew* Text in *Greek* Letters, in the third the *Greek* version of *Aquila*, in the fourth that of *Symmachus*, in the fifth that of the *Septuagint*, in the sixth that of *Theodotion*, in the seventh that which was called the fifth *Greek* version, and in the eighth the sixth *Greek* version.

(f) Hieronymus in Præfatione ad versionem Danielis, & in Præfatione ad Comment. in Danielelem & alibi. (g) Hieronymus in Præfatione ad Pentateuchum, & in Præfatione ad libros Paralipom. & in Epistola ad Augustinum, & alibi in Operibus suis. (b) Epiphanius de Ponderibus & Mensuris. Hieronymus in Præfatione ad libros Paralipom. Eusebius Hist. Eccles. lib. 6. cap. 16. (i) Eusebius & Epiphanius ibid. Hieronymus in Comment. in Epistolam Pauli ad Titum, & in Epistola ad Vincentium & Gallienum, & alibi. Videas etiam de hac re Waltonum, Hoddium, & Simonium.

And after all these Columns in some parts of this Edition was added a ninth, in which was placed that, which they called the seventh version. The fifth and sixth were not of the whole old Testament, but only of some parts of it. The Law, and several other of the Books of these Scriptures were wanting in both these versions. And therefore this Edition began only with six Columns, and the other Columns were added there only, where these other versions began. And hence it is, that this Edition is called sometimes the *Hexapla* in respect of that part of it, where there were only six Columns, and sometimes the *Octapla* in respect of that part of it, where there were eight Columns. For the *Hexapla* and the *Octapla* were one and the same work, which in some parts of it had only six Columns, and in others eight, and in some nine. In respect of the two former it was called *Hexapla* and *Octapla*, but never *Enneapla* (*i. e.* The ninefold) in respect of the last. For that last containing only a small part, and as some say no more than the Psalms, no regard was had to it, in the name given to the whole work. (*k*) In this Edition *Origen* altered the Order of several parts of the *Septuagint*, where it differ'd from the *Hebrew* Original. For whereas (*l*) several passages in that version, especially in *Jeremiah*, were inverted, transpos'd, and put into a different Order from what they are in the *Hebrew*, it was necessary for him to reduce them again to the same Order with it for the making of this Edition answer the end he proposed. For his end herein being, that the differences between all the versions and the Original might be the more easily seen, in order to the making of that version the more correct and perfect, which was in use through the

(*k*) Vide de hac re Usserii Syntagma de Græca lxx Interpretum versione cap. 9. Morini Exercitationes Biblicas Part I. & Hoddium de Textibus Bibliorum Originalibus Lib. 4. cap. 2. § 15.

(*l*) Origenes in Epistola ad Africanum. Hieronymus in Præfatione ad Jeremiam.

whole *Greek Church*, he found it necessary to make the whole answer line for line in every Column, that all might appear the more readily to the view of the Reader, which could not be done without reducing all to the same uniform Order. And that of the Original, in which all was first written, was the properest to be followed.

The (m) fifth and sixth Edition above-mentioned were found, the one of them at *Nicopolis*, a City near *Aetium* in *Epirus*, in the Reign of *Caracalla*, and the other at *Jericho* in *Judæa*, in the Reign of *Alexander Severus*. Where the seventh was found, or who was the Author of this, or of the other two, is no where said. The first of these three contained the Minor Prophets, the *Psalms*, the *Canticles*, and the Book of *Job*; the second, the (n) Minor Prophets, and the *Canticles*; and the third, according to some, only the *Psalms*. But very uncertain, and in some particulars very contradictory Accounts being given of these three last Versions, and the matter being of no moment, since they are now all lost, it will be of no use to make any further enquiry concerning them. How the whole was disposed in this Edition of *Origen's*, will be best understood by the following Scheme.

1st Col.	2d Col.	3d Col.	4th Col.	5th Col.	6th Col.	7th Col.	8th Col.	9th Col.
The Hebrew Text in Hebrew Letters.	The Hebrew Text in Greek Letters.	The Greek Version of Aquila.	The Greek Version of Symmachus.	The Greek Version of the LXX.	The Greek Version of Theodotion.	The fifth Greek Version.	The sixth Greek Version.	The seventh Greek Version.

All the last three Versions, as well as the other three of *Aquila*, *Symmachus*, and *Theodotion*, *Origen* publish'd in this Edition as he found them. But the *Septuagint*, which was in the fifth Column, being that for the sake of which he publish'd all the rest, he

(m) Euseb. Hist. Eccles. lib. 6. cap. 11. Epiphanius de Ponderibus & Mensuris. Hieronymus. Author Synopsis Sacræ Scripturæ, aliique.

(n) Hieronymus citat eam versionem in his Libris, nemo in aliis.

bestowed much more pains upon it to make it as correct and perfect as he could. For (o) the Copies of it, which in his time went about for common use among the *Hellenistical Jews*, and Christians, and were then read by both in their publick Assemblies, as well as in private at home, were then very much corrupted through the mistakes and negligence of Transcribers, whose hands, by often Transcription, it had now long gone through; and therefore to remedy this Evil, he apply'd himself with great Care by examining and collating of many Copies to correct all the Errors, that had this way crept into this Version, and restore it again to its primitive Perfection. And that Copy, which he had thus restor'd, he placed in his *Hexapla* in the fifth Column, which being generally reputed to be the true and perfect Copy of the *Septuagint*, the other, that went about in common use, was in contradistinction to it called the (p) common or vulgar Edition. And his Labour rested not here; for he not only endeavoured, by comparing many different Copies and Editions of it, to clear it from the errors of Transcribers, but also by comparing it with the *Hebrew* Original, to clear it from the mistakes of the first Composers also. For many such he found in it, not only by omissions and additions, but also by wrong Interpretations made in it by the first Authors of this Version. The Law, which was the most exactly translated of all, had many of these, but the other parts a great many more. All which he endeavoured to correct in such manner, as to leave the Original Text of the *Septuagint* still entire, as it came out of the hands of the first Translators, without any alterations, additions, or defalcations in it; in order whereto (q) he made use of four

(o) Origenes in Matthæum Editionis Huetianæ. Tom. 1. p. 381.
 (p) Hieronymus in Epistola ad Suniam & Fretelam. (q) Epiphanius de Ponderibus & Mensuris. Hieronymus in Prologo ad Genesim, & in præfatione ad Librum Psalmorum, & in præfatione ad Libros Paralipom. & in præfatione ad Libros Solomonis, & in Libro 2do adversus Rufinum.

Marks called Obelisks, Asterisks, Lemnisks, and Hypolemnisks, which were then in use among the Grammarians of those times, and put them into that Edition of his corrected Version of the *Septuagint*, which he plac'd in his *Hexapla*. The Obelisk was a straight stroke of the Pen resembling the form of a small Spit or the blade of a Rapier (as thus —) and thence it had the name of ὀβελισκός in *Greek*, which signifieth, in that Language, a small spit, and also the blade of a Sword. The Asterisk was a small Star (as thus *) and was so called, because in *Greek* that word thus signifieth. The Lemnisk was a straight line drawn between two points (as thus ÷). And the Hypolemnisk a straight Line with one point under it (as thus ⋈). By the Obelisk he pointed out what was in the Text of the *Septuagint* to be expunged, as that which was redundant over and above what was in the Text of the *Hebrew* Original. By the Asterisk he shewed what was to be added to it to supply those places, where he found it deficient of what was in the Original. And these Supplements he made to it mostly according (r) to the Version of *Theodotion*, and only where that could not serve to this purpose, did he make use of the other Versions. The Lemnisks and Hypolemnisks he seemeth to have used to mark out unto us, where the Original Interpreters were mistaken in the sense and meaning of the words. But how these marks served to this end, the accounts which we have of them, are not sufficient to give us a clear notion. To shew how far the redundancies went that were marked with Obelisks, and how far the additions, that were marked with the Asterisks, another mark was made use of by him in this Edition, (s) which in some Copies were two points (as thus :) or else in others (t) the head of a dart in-

(r) Hieronymus in Prologo ad Genesin, & in præfatione ad Librum Job, & in Libro secundo adversus Rufinum, & in Epistola 74. ad Augustinum.

(s) Hieronymus in præfatione ad Librum Psalmorum.

(t) Vide Græcam versionem Libri Joshuæ à Masio Editam.

verted (as thus √) and by these marks was pointed out, where the said redundancies and additions ended, in the same manner as by the Obelisks and Asterisks was, where they begun (as thus * κ' αὐτός: or thus — κ' αὐτός √). But all this he did without making any alteration in the Original version of the *Septuagint*. For (u) taking out all these marks with those supplements which were added under the Asterisks, there remained the true and perfect Edition of the *Septuagint*, as published by the first Translators; and this was that which was call'd *Origen's Edition*, as being corrected and reformed by him in the manner as I have said. This was a work of infinite Labour, which gain'd him the name of (w) *Adamantius*, and was also of as great Benefit to the Church. It is not certainly said when he finish'd it, but it seems to have been in the year of our Lord 250, which was four years before his Death. The Original Copy, when compleated, was laid up in the Library of the Church of *Cæsarea in Palestine*, where (x) *Jerom* many years after consulted it, and wrote out a Transcript from it. But the troubles and persecutions which the Church fell under in those times, seem to have been the cause, that after it was placed in that Library, it lay there in obscurity about fifty years without being taken notice of; till at length being found there by *Pamphilus* and *Eusebius*, they wrote out Copies of it, and from that time the use and excellency of it being made known, it became dispersed to other Churches, and (y) was receiv'd every where with great applause and approbation by them. But the voluminousness of the work, and the trouble and charges it would cost to have it intirely transcribed, became the

(u) Hieronymus in Epistola 74 ad Augustinum. (w) Hieronymus in Epistola ad Marcellam. For Adamantius as apply'd to him, signify'd, the Indefatigable, who was not to be overcome with Labour; and indeed it was not without indefatigable Labour, that he compleated this, and the other Works, which he publish'd. (x) Hieronymus in Psalmum secundum, & in Comment. in Epistolam ad Titum, Cap. 3. (y) Hieronymus in Præmio ad Comment. in Danielelem. & in Epist. 74 ad August.

cause, that it was not long lived. For it being very troublesome and expensive to have so bulky a Book wrote out, which consisted of several Volumes, and also very difficult to find Scribes among Christians in those times sufficiently skill'd to write out the *Hebrew Text*, many contented themselves with copying out the fifth Column only, that is the *Septuagint*, with those marks of Asterisks, Obelisks, Lemnisks, and Hypolemnisks, with which *Origen* placed it in that Column, that part thus marked seeming to comprehend an abridgement of the whole, whereby it came to pass that few Transcripts of this great Work were made, but many of the other. In the Transcribing of which the Asterisks being often left out through want of due care in the writers, this occasioned, that in many Copies of the *Septuagint*, which were afterwards made, several particulars were taken into the Text of the *Septuagint*, as Original parts of it, which had only under this mark been inserted there, by way of supplement out of other Translations. However, several Copies of the whole Work, both of the *Tetrapla* and *Hexapla* still remained in Libraries, and were consulted there on all occasions, till at length about the middle of the seventh Century, the inundation of the *Saracens* upon the Eastern parts having destroyed all Libraries wherever they came, it was after this no more heard of: For there hath never since been any more remaining of it, than some Fragments, that have been gathered together by *Flaminius Nobilius*, *Drusius*, and *Bernard de Montfaucon*. The latter in a Book lately publish'd almost as Bulky as the *Hexapla*, and a very pompous Edition of it, hath made us expect concerning this matter much more than is performed.

Pamphilus and *Eusebius* having about the conclusion of the third Century found the *Hexapla* of *Origen* in the Library of *Cæsarea*, (or according as some relate, brought it from *Tyre*, and plac'd it there) (z) corrected out of it the *Septuagint* Version

(z) Hieronymus in præfatione ad Paralipomena.

then in common use; and having caus'd to be written out several Copies of it thus corrected according to the fifth Column in *Origen's Hexapla*, communicated them to the neighbouring Churches; and from hence this Edition became of general use in them from *Antioch* to the borders of *Egypt*, and was called the *Palestine* Edition, because it was there first published and used. And sometimes it is also called the Edition of *Origen*, because it was made according to his Corrections.

About the same time two other Editions of the same *Septuagint* Bible were made, the first (a) by *Lucian* a Presbyter of the Church of *Antioch*; which being (b) found after his Death at *Nicomedia* in *Bithynia*, where he suffered Martyrdom in the tenth Persecution, it became afterwards used through all the Churches from *Constantinople* to *Antioch*. The other was made by *Hesychius* a Bishop of *Egypt*; which being (c), received by the Church of *Alexandria*, was from that time brought into use in that and all the other Churches of *Egypt*. Both these two latter Correctors understood the *Hebrew* Text, and in many places corrected their Editions from it.

All the Authors of these three Editions suffered Martyrdom in the tenth Persecution, which gave their Editions that Reputation, that the whole *Greek* Church used either the one or the other of them. The Churches of *Antioch* and *Constantinople*, and all of the intermediate Countries lying between them, made use of the Edition of *Lucian*. All from *Antioch* to *Egypt* that of *Pamphilus*. And all the Churches of *Egypt* that of *Hesychius*. So that *Jerom* saith, (d) the whole world was divided between them

(a) Hieronymus in Præfatione ad Paralipom. & in Catalogo Scriptorum Ecclesiasticorum, & in Epistola ad Suniam & Fretelam. Suidas ex Simone Metaphrasta in voce Λυκיאνοῦ, & in voce νοθέου. (b) Author Synopsis Sacrae Scripturae. (c) Hieronymus in Apologia versus Ruffinum Lib. 2. & in Præfatione ad Paralipomena. (d) In Præfatione ad Paralipomena sic scribit—*Alexandria & Ægyptus in LXX suis Hesychium*

them in a threefold Variety, because in his time no *Greek Church* through the whole world made use of any other Edition of those Scriptures, than one of these three, but every one of them received either the one or the other of them for the Authentic Copy, which they went by. But if we may judge by the Manuscript Copies which still remain, these three different Editions, bating the errors of Scribes, did not by variations, that were of any great moment, differ the one from the other.

As thus the Ancients had three Principal Editions of the Septuagint, from whence all the rest were copied, so hath it hapned also among the Moderns. For since the inventing of printing there have been also three principal Editions of this Septuagint Version, from which all the rest have been printed, that are now extant among us; the first that of *Cardinal Ximenes* printed at *Complutum* or *Alcala* in *Spain*; the second that of *Aldus* at *Venice*; and the third that of *Pope Sixtus the fifth* at *Rome*.

That (e) of *Cardinal Ximenes* was printed *Anno Domini* 1515, in his Polyglot Bible of *Complutum*, which contained first the *Hebrew Text*, secondly the *Chaldee Paraphrase* of *Onkelos* on the Pentateuch, thirdly the *Greek Septuagint Version* of the Old Testament, and the *Greek Original* of the New, and fourthly the *Latin Version* of both. It was prepared for the Press by the study and care of the Divines of the University of (f) *Alcala*, and others called thither to assist in this work. But the whole being carried on under the direction, and at the cost and charges of *Cardinal Ximenes*, it hath the name of his

Hefychium laudat Authorem. Constantinopolis usque ad Antiochiam Luciani Martyris Exemplaria probat. Mediæ inter has Provinciæ Palestinos Codices legunt, quos ab Origene Elaboratos Eusebius & Pamphilus vulgaverunt. Totusque Orbis hac inter se trifaria varietate compugnat. (e) Waltoni Prolegomena ad Biblia Polyglotta cap. 9. § 28. Hoddii De Bibliorum Textibus Originalibus lib. 4. cap. 3. Usserii Syntagma De Græca LXX Interpretum versione cap. 8. Grabii Prolegomena ad Octateuchum cap. 3. (f) Al-

cala is the Spanish name of the same Town, which in Latin is called Complutum.

Edition.

Edition. The method proposed herein, as to the Septuagint, having been, out of all the Copies, they could meet with, to choose out that reading, which was nearest the *Hebrew* Original, they seem rather thereby to have given us a new *Greek* Translation of their own Composure, than that ancient *Greek* version, which under the name of the Septuagint was in so great use among the Primitive Fathers of the Christian Church. From this Edition hath been printed the Septuagint, which we have in both the Polyglots of *Antwerp* and *Paris*; the former of which was published *Anno Dom.* 1572, and the other *Anno* 1645, and also the Septuagint of *Commelin* printed at *Heidelbergh* with *Vatablus's* Commentary, *Anno* 1599.

2dly, *Aldus's* (g) Edition was published at *Venice*, *Anno Dom.* 1518. It was by the collation of many ancient Manuscripts prepared for the press by *Andreas Asulanus*, Father-in-law of the Printer. And from this Copy have been printed all the *German* Editions, excepting that of *Heidelbergh* by *Commelin* already mentioned.

3dly, But the *Roman* Edition hath obtained the preference above the other two in the Opinion of most learned men, tho' *Isaac Vossius* condemns it as the worst of all. (b) The printing of this Edition was first set on foot by Cardinal *Montalto*, and he having been afterwards Pope by the name of *Sextus Quintus*, at the time when it was published *Anno Dom.* 1587, it therefore came out under his name. He first recommended the work to *Pope Gregory the thirteenth*, as being that which had been directed to be done (i) by a Decree of the Council of *Trent*, and by his advice the work was committed to the care of

(g) *Usserii Syntagma de Græca LXX Interpretum Versione* cap. 8. *Waltoni Prolegomena ad Biblia Polyglotta Anglicana* cap. 9. § 29. *Hoddius ibidem*, *Grabius ibidem*. (b) *Usserius*, *Waltonus*, *Hoddius* & *Grabius ibidem*. *Antonius Caraffa* in *Præfatione ad Editionem Romanam*. *Morinus* in *Præfatione ad Editionem suam Parisianam Græcæ versionis τῶν LXX*. (i) *Antonius Caraffa ibidem*.

Antony Caraffa, a learned Man of a noble Family in *Italy*, who was afterwards made a Cardinal and Library-keeper to the Pope. He by the assistance of several other learned Men employed under him in eight years time finished this Edition. It was for the most part according to an old Manuscript in the *Vatican* Library, which was written all in Capital Letters without the Marks of Accents or Points, and also without any distinction either of Chapters or Verses, and is supposed to be as ancient as the time of *Jerom*, only where this was defective (for some leaves of it are lost) they supplied the Chasms out of other Manuscripts; the principal of which were, one that they had from *Venice* out of the Library of Cardinal *Bessarion*, and another, that was brought them out of *Magna Græcia* now called *Calabria*; which last so agreed with the *Vatican* Manuscript, that they supposed them to have been written either the one from the other, or else both from the same Copy. The next Year after was published at *Rome* a *Latin* version of this Edition with the Annotations of *Flaminius Nobilius*. *Morinus* reprinted both together at *Paris*, *An. Dom.* 1628; and according to that Edition have been published all those *Septuagints*, that have been printed in *England*, that is, that of *London* in 8vo, *An.* 1653, that in *Walton's Polyglot*, published 1657, and that of *Cambridge*, *An.* 1665, which last hath the learned Preface of Bishop *Pierſon* before it, and doth much more exactly give us the *Roman* Edition, than that of 1653, tho' both (k) in some particulars differ from it.

But the Ancientest, and the best Manuscript of the *Septuagint* version now extant, according to the judgment of those, who have thoroughly examined it, is the *Alexandrian* Copy, which is in the King's Library at *St. James's*. It is written all in Capital

(k) Vide prolegomena Lamberti Bos ad Editionem suam τῶν lxxii. Francquære publicatam *An. Dom.* 1709.

Letters, without the distinctions of chapters, verses, or words. It (*l*) was sent for a present to King *Charles the First*, by *Cyrillus Lucaris* then Patriarch of *Constantinople*. He had been before Patriarch of *Alexandria*, and being Translated from thence to the Patriarchat of *Constantinople*, he brought thither this Manuscript with him, and from thence sent it hither by Sir *Thomas Roe* then Ambassador from *England* to the Grand Seignior, and with it he sent this following account of the Book in a Schedule annexed to it written with his own hand.

Liber iste Scripturæ Sacræ Novi & Veteris Testamenti, prout ex Traditione habemus, est scriptus manu Theclæ nobilis fæminæ Ægyptiæ ante mille & trecentos Annos circiter, paulo post Concilium Nicænum. Nomen Theclæ in fine Libri erat exaratum; sed extincto Christianismo in Ægypto a Mabometanis, & Libri una Christianorum in similem sunt redacti conditionem; Extinctum enim est Theclæ nomen & laceratum, sed memoria & Traditio recens observat.

Cyrillus Patriarcha Constantinopolitanus.

Which being rendred into *English* is as followeth,

This Book of the Holy Scriptures of the Old and New Testament, as we have it by Tradition, was written by the hand of Thecla, a Noble Egyptian Lady, about thirteen hundred Years since; a little after the Council of Nice. The name of Thecla was formerly written at the end of Book; But the Christian Religion being by the Mabometans suppressed in Egypt, the Books of Christians were reduced to the like condition. And therefore the name of Thecla is extinguished, and torn out of the Book. But Memory and Tradition doth still observe it to have been hers.

Cyril Patriarch of Constantinople.

Dr. Ernestus Græbe, a learned Prussian, who had lived many Years in England, did lately under the Government of her late Majesty Queen Anne, who gave

(*l*) Græbius in Prolegomenis ad Oſtateuchum.

him a Pension for this purpose, undertake to publish an Edition of the *Septuagint* according to this Copy, and he hath accordingly given us two Parts of it, and would have published the rest in two parts more, but that his Death prevented him from proceeding any further. Would some other able hand with the like accuracy and care finish what he hath left undone, this might then be justly reckoned among us a fourth Edition of the *Septuagint*, and it's not doubted, but that, when so compleated, will be approved, as the perfectest and best of them all.

And thus far I have given an account of this ancient Translation of the Holy Scriptures of the Old Testament, and all the Editions it hath gone through, both ancient and modern, so far as it belongs to an Historian to relate. If any are desired to know all the critical Disputes and Observations, which have been made about it, and what Learned Men have written of this nature concerning it, they may consult *Archbishop Usher's Syntagma de Græca LXX Interpretum versione*, *Morinus's Exercitationes Biblicæ Part I.* And his preface before his Paris Edition of the *Septuagint*, *Wouwer de Græca & Latina Bibliorum Interpretatione*, *Walton's Prolegomena ad Biblia Polyglotta cap. IX.* *Vossius De LXX Interpretibus*, *Simon's Critical History of the Old Testament*, *Du Pin's History of the Canon of the Old Testament*, *Grabe's Prolegomena* before those two parts of the *Septuagint* which were published by him, and especially *Dr. Hoddy's Learned Book* above cited, where he hath written the fullest and the best of all, that have handled this Argument. And here having concluded this long Historical account of it, I shall with it conclude this Book.





THE
OLD and NEW TESTAMENT

Connected in the

HISTORY

OF THE

Jews and Neighbouring Nations,

FROM THE

Declension of the Kingdoms of *Israel*
and *Judah* to the time of CHRIST.

PART II. BOOK II.



OSTHENES (who on his defeating
the Gauls had for some time
reigned in *Macedon*) being
dead, *Antiochus* the Son of
Seleucus Nicator, and *An-*
tigonus Gonatus the Son of *Demetrius*

Anno 276.
Ptolemy Phi-
ladelphus 9.

Piliorcetes, (a) each claimed to succeed
there as in their Father's Kingdom, *Demetrius* first,

(a) Memnon cap. 19.

and afterwards *Seleucus* having been Kings of that Country. But *Antigonus*, who had now from the time of his Father's last Expedition into *Asia* reigned in *Greece* ten years, being nearest first took possession; whereon *Antiochus* resolving to march against him, and the other to keep what he had gotten, each raised great Armies, and made strong Alliances for the war. On this occasion *Nicomedes* King of *Bitbunia* having confederated with *Antigonus*, *Antiochus* in his march towards *Macedonia*, not thinking it fit to leave such an enemy behind him in *Asia*, instead of passing over the *Hellepont* to attack *Antigonus*, led his Army against *Nicomedes*, and carried the war into *Bitbunia*. But there both Armies having for some time lain against each other, and neither of them having courage enough to assault each other, it at length came (b) to a Treaty, and Terms of agreement between them; by virtue of which (c) *Antigonus* having married *Philā* the half Sister of *Antiochus*, as being the Daughter of *Stratonice* by *Seleucus*, *Antiochus* quitted to him his claim to *Macedonia*, and *Antigonus* became quietly settled in that Kingdom, where (d) his Posterity reigned for several Descents, till at length *Perseus* the last of that race being conquered by *Paulus Æmilius*, that Kingdom became a Province of the *Roman Empire*.

Antiochus being thus freed from this war marched against the *Gauls* (who having gotten a
Anno 275. Settlement in *Asia* by the favour of *Ni-*
Ptolemy Phi- comedes, in the manner as hath been
ladelphus 10. above related, over-ran and harassed all
 the Country) (e) and having after a sharp conflict
 overthrown them in battle he thereby delivered those
 Provinces from their Oppressions, (e) from whence
 he had the name of *Soter* or the Saviour given unto
 him.

(b) Justin. lib. 25. cap. 1. (c) In vita Arati Astronomi operibus ejus præfixa. (d) Plutarchus in Demetrio. (e) Appian in Syriacis.

The Romans having (f) forced *Pyrrhus* after a six years war to leave *Italy*, and return again into *Epirus* with baffle and disappointment, their name began to grow of great note and fame among foreign Nations; whereon *Ptolemy Philadelphus* (g) sent Ambassadors to them to desire their friendship, with which the Romans were well pleased, thinking it no small reputation to them, that their friendship was sought for by so great a King.

Anno 274.
Ptolemy Philadelphus 11.

And therefore to make a return of the like respects, the next year after (h) they sent a solemn Embassy into *Egypt* unto that King. The Ambassadors were *Q. Fabius Gurges*, *Cn. Fabius Pictor*, and *Q. Ogulnius*, whose conduct in this Employment was very remarkable. For with a mind as great as self-denying they put off every thing from themselves, that might tend to their own proper interest. For when King *Ptolemy* having invited them to supper with him presented them in the conclusion of the entertainment with Crowns of gold, they accepted of the Crowns for the sake of the honour that was done them thereby, but the next morning after crowned with them the Statues of the King, which stood in the the publick places of the City; and being presented on their taking their leave with very valuable gifts from the King, they accepted of them, that they might not disgust him by the refusal; but as soon as they were returned to *Rome*, they delivered them all into the publick Treasury, before they appeared in the Senate to give an Account of their Embassy, declaring thereby that they desired no other Advantage from the service of the publick, than the honour of discharging it well. And this was the general temper and inclination of the Romans in those

Anno 273.
Ptolemy Philadelphus 12.

(f) Plutarchus in *Pyrrho*. (g) Livius lib. 14. Eutrop. lib. 2.
(h) Livius lib. 14. Eutropius lib. 2. Valerius Maximus, lib. 4. c. 3.
Dio in Excerptis ab Urfino editis.

times, which made them prosper in all their undertakings. But afterwards, when the service of the publick was only desired in order to plunder it, and men entered on the Employments of the state with no other view or intent, than to enrich themselves, and advance their own private fortunes, no wonder then that every thing began to go backward with them. And so it must happen with all other States and Kingdoms, when the publick interest is sacrificed to that of private men, and the Offices and Employments of the State are desired only to gratify the Ambition, and glut the Avarice of them, that can get into them. But the *Romans*, altho' they received into their Treasury what their Ambassadors thus generously delivered into it, yet were not wanting in what was proper for them to do for the encouraging so good an Example, and the rewarding of them that gave it. For they ordered to be given to them for their service done the state in this Embassy such sums out of their Treasury, as equal'd the value of what they thus delivered into it. So that the Liberality of *Ptolemy*, the Abstinence and Self-denial of the Ambassadors, and the Justice of the *Romans*, were all signally made appear in the transactions of this matter.

After the death of *Pyrrhus*, (i) who was slain at *Argus* in an attempt made upon that City, *Antigonus Gonatas* King of *Macedon* having much enlarged his Power, and made himself thereby very formidable to the Grecian States, (k) the *Lacedæmonians* and the *Athenians* entered into a Confederacy against him, and gained *Ptolemy Philadelphus* to join with them herein. Whereon *Antigonus* besieged *Athens*; for the relief of which *Ptolemy* (l) sent a Fleet under the command of *Patroclus*, one of his chief Officers, and *Areus* King of the *Lacedæmonians* led thither an

(i) Plutarchus in *Pyrrho*. (k) Justin. lib. 26. cap. 2. Pausanias in *Laconicis*. (l) Pausanias *ibid*.

Army by Land for the same purpose. *Patroclus* on his arrival with his Fleet, sent to *Areus* to persuade him forthwith to engage the Enemy, promising him at the same time to land the Forces which he had on board the Fleet, and fall on them in the rear. But the provisions of the *Lacedæmonians* being all spent, *Areus* thought it better to retreat, and march home; whereon *Patroclus* was forced to do the same, and sail back with his Fleet again into *Egypt*, without accomplishing any thing of the Design for which he was sent; and *Athens* being thus deserted by its Allies, fell into the hands of *Antigonus*, and he placed a Garrison in it.

Patroclus, in his return into *Egypt*, having found *Sotades* at *Caunus*, a maritime City of *Caria*, there (m) seized on him, and wrapping him in a Sheet of Lead cast him into the Sea. He was a lewd Poet, who having written some Satyrical verses against King *Ptolemy*, and in them bitterly reflected on him for his Marriage with *Arfinoe* his Sister, was fled from *Alexandria* to avoid the Indignation of that Prince. But *Patroclus* having thus met him in his flight, thought he could not better recommend himself to the favour of his Prince, than by taking this Vengeance on the Person who had thus abused him. And it was a Punishment which he well deserved. For he was a very vile and flagitious Wretch, and was commonly called *Sotades Cinædus*, i. e. *Sotades the Sodomite*; which name was given him by way of Eminence, not only for his notorious guilt in that monstrous and abominable Vice, but especially for that (n) he had written in Iambic verses a very remarkable Poem in commendation of it, which was in great repute among those, who were given to that unnatural and vile lust. Hence *Sodomites* were called from him *Sotadici Cinædi*, i. e. *Sotadic Sodo-*

Anno 267.
Ptolemy Philadelphus 18.

(m) Athenæus, lib. 14. p. 620. (n) Strabo, lib. 14. p. 648.
Athenæus ibid. Suidas in voce Σωτῶδης.

mites, as in *Juvenal*, (*o Inter Sotadicos notissima fossa Cinados*. For so it ought to be read, and not *Socratikos*, as in our printed Books. For this latter was an alteration made in the Text of that Author by such as were wickedly addicted to this beastly Vice, thinking they might acquire some Credit, or at least some Excuse to this worst of Uncleanneſs, if they could make it believ'd that *Socrates*, who was one of the best of Men, had been also addicted to it.

Magas Governor of *Cyrene* and *Libya* for King *Ptolemy* (p) rebelled against him, and made himself King of those Provinces. He was half Brother to him, being Son of *Berenice* by *Philip* a *Macedonian*, who had been her Husband before she marry'd King *Ptolemy Soter*; and therefore by her Intercession, she prevailed with that Prince to make him his Lieutenant to govern those Provinces on his again recovering them after the Death of *Opbellas*, An. 307, where having strengthened himself by a long continuance in that Government, and also by the Marriage of *Apame*, the Daughter of *Antiochus Soter* King of *Asia*, he, in confidence hereof rebelled against his Brother, and not being contented to deprive him of the Provinces of *Libya* and *Cyrene*, where he now reigned, sought to dispossess him also of *Egypt*; and therefore having gotten together a great Army, marched towards *Alexandria* for this purpose, and seized *Paratonium*, a City of *Marmarica*, in his way thither. But as he was proceeding farther, a Message being brought him, that the *Marmarides*, a People of *Libya*, had revolted from him, he was forced to march back again for the suppressing of this Defection. *Ptolemy* being then with a great Army on the Borders of *Egypt* to defend his Country against this Invader, had a good Opportunity by falling on him in his Retreat utterly to have broken him; but he was

(o) *Satyræ* 2. ver. 10. (p) *Pausanias* in *Atticis*.

hindered by a like Defection at home, as *Magas* had been: For having, for his defence in this War, hired several Mercenaries, and among them four thousand *Gauls*, he found they had entered into a Conspiracy against him to take possession of *Egypt*, and drive him thence; for the preventing of which, he marched back into *Egypt*, and having led the Conspirators into an Island in the *Nile*, he there pent them up, till they all perished of Famine, or to avoid it, had slain each other with their own Swords.

Magas, as soon as he had removed the Difficulties at home, which recalled him thither, was for renewing his Designs again upon *Egypt*; and for the carrying of them on with the better Success (q) engag'd *Antiochus Soter*, his Father-in-law, to engage with him herein; and the Project concerted between them was, That *Antiochus* should attack the Territories of *Ptolemy* on one side, and *Magas* on the other. But while *Antiochus* was providing an Army for this purpose, *Ptolemy* having full notice of what was intended, sent Forces into all the maritime Provinces, which were under the Dominion of *Antiochus*, whereby having caused great Ravages and Devastations to be made in them, by this means he necessitated that Prince to keep at home for the defence of his own Territories; and *Magas*, without his Assistance in the War, thought not fit to move any further in it.

Anno 264.
Ptolemy Philadelphus 21.

The next Year after dy'd *Philetærus*, the first Founder of the Kingdom of *Pergamus*, (r) being eighty years old: (s) He was an Eunuch, and served *Docimus*, who was one of the Captains of *Antigonus*, and on his revolt from that Prince to *Lyfimachus*, passed with him into the same Service; and *Lyfimachus* finding him to have had a liberal Education, and to be a

Anno 263.
Ptolemy Philadelphus 22.

(q) Pausanias in Atticis. (r) Lucianus in Macrobiis. (s) Pausanias in Atticis. Strabo lib. 12. p. 543. & lib. 13. p. 623, 624. Appian in Syriacis.

Person of great Capacity, made him his Treasurer, and thereon put the City of *Pergamus* into his hands, where, in a strong Castle, his Treasure was kept. And here he served *Lyfimachus* many Years with great Fidelity; but being particularly attached to the Interest of *Agathocles*, the eldest Son of *Lyfimachus*, and therefore having expressed great Grief at his Death, which was brought about by the Contrivance of *Arfinoe* the Daughter of King *Ptolemy Soter* (whom *Lyfimachus* had married in his old Age, as hath been already related) he grew suspected to that Lady; and finding thereon, that Designs were laid for his Life also, he revolted from *Lyfimachus*, and under the Protection of *Seleucus* set up for himself. And having converted the Treasure of *Lyfimachus* to his own use, among the Distractions that after followed, first on the Death of *Lyfimachus*, and then on that of *Seleucus* within seven Months after, and the unsettled State of them that succeeded them; he managed his Affairs with that Craft and Subtilty, that he secured himself in the possession of his Castle, and all the Country adjacent for the term of twenty years, and there founded a Kingdom, which lasted for several descents in his Family after him, and was one of the potentest Sovereignties of all *Asia*. He had indeed no children of his own, as being an Eunuch, but he had two Brothers, *Eumenes* and *Attalus*, the elder of which, *Eumenes*, had a Son of the same Name, who succeeded his Uncle in his new-acquired Kingdom, and reigned in it twenty two Years. This same Year began the first *Punic* War between the *Romans* and *Carthaginians*, which lasted twenty four Years.

Towards the end of the same Year (t) dy'd *Antigonus* of *Socho*, who was President of the *Sanhedrim* at *Jerusalem*, and the great Master and Teacher of the *Jewish* Law in their prime Divinity-school in that City, and had been in both these Offices, say

(t) Juchasin. Zemach David. Shalsheleth Haccabala.

the *Jews*, from the Death of *Simon the Just*, who was of the last of those that were called the Men of the Great Synagogue. These taught the Scriptures only to the People. They who after succeeded added the Traditions of the Elders to the Holy Scriptures, and taught them both to their Scholars, obliging them to the observance of the one, as well as the other, as if both had equally proceeded from Mount *Sinai*. These were called the *Tanaim* or the *Mishnical Doctors*, for the reason (u) already mentioned, and the first of them was this *Antigonus* of *Socho*; who being now dead was succeeded by *Josepb* the Son of *Joazer*, and *Josepb* the Son of *John*. The first of these was *Nasi*, or the President of the *Sanhedrim*, and the other *Ab-Beth-Din*, or Vice-President, and both jointly taught together in the chief Divinity-school at *Jerusalem*.

In the time of this *Antigonus* began the Sect of the *Sadducees*, to the rise of which he gave the occasion. For (w) having, in his Lectures, often inculcated to his Scholars, that they ought not to serve God in a servile manner with respect to the reward, but out of the filial Love and Fear only which they owed unto him; *Sadoc*, and *Baitbus*, two of his Scholars, hearing this from him, inferred from hence, that there were no Rewards at all after this Life; and therefore separating from the School of their Master, they taught that there was no Resurrection, nor future State; but that all the Rewards which God gave to those that served him were in this Life only. And many being perverted by them to this Opinion, they began that Sect among the *Jews*, which, from the Name *Sadoc*, the first Founder of it, were called *Sadducees*; who differ'd from *Epicurus* only in this, That altho' they deny'd a future State, yet they al-

(u) *Part I. Book 5.* (w) *Pirke Avoth Juchasin. Zemach David. Shasheleth Haccabala. R. Abraham Levita in Cabbala Historica. See Lightfoot's Works in English, Vol. 1. p. 457, 655, 656. and Vol. 2. p. 125, 126, and 127.*

lowed the Power of God to create the World, and his Providence to govern it, whereas the *Epicureans* deny both the one and the other. A fuller Account of them and their Tenets shall be hereafter given, in the Place where I shall treat of all those Sects of the *Jews* together, which arose among them between this time and that of our Saviour.

Nicomedes, King of *Bitbunia*, (x) having built a new City in the Place where *Astacus* before stood, (which had been destroyed by *Lyfimachus*) or very near it, (y) as others say, caus'd it, from his own Name, to be called *Nicomedia*, of which Place frequent mention is made in the Histories of the latter *Roman* Emperors, several of them having made it the Seat of their Residence in the East.

Antiochus Soter on his hearing of the Death of *Philetærus* thought to possess himself of his Territories, whereon *Eumenes* marched with an Army against him for his Defence, and (z) having encountred him near *Sardis*, overthrew him in battle, and thereby not only secured himself in the possession of what his Uncle had left him, but also augmented it by several new Acquisitions.

Antiochus, after this Defeat, returning to *Antioch*, there (a) put to death one of his Sons, who had raised some Disturbances in his absence, and made the other, who was named also *Antiochus*, King; and a little after dying, left him in the sole Possession of all his Dominions. He was born to him by *Stratonice*, the Daughter of *Demetrius*, who had been first his

(x) *Paufanias* in *Eliacorum* libro primo *Euseb. Chron.* *Trebellius Pollio* in *Gallienis*. *Ammianus Marcellinus*, lib. 22. (y) *Memnon*, cap. 21. (z) *Strabo*, lib. 13. p. 624. For the *Antiochus* who was beaten at *Sardis*, could be none other, than *Antiochus the Son of Seleucus*, according to this Author; for he here calls him τὸν Σελεύκην, i. e. the Son of *Seleucus*, that Greek Phrase in that Place not bearing any other Interpretation. (a) *Trogus* in *Prologo*, libri 26.

Mother-in-law, and afterwards his Wife, as hath been already related.

This *Antiochus*, on his first coming to the Crown, had for his Wife (*b*) *Laodice*, his Sister by the same Father: He afterwards took the Title of *Theus*, or the Divine; and by this he is usually distinguished from the other Kings of that Name, who reigned in Syria. It was (*c*) first given him by the *Milefians*, on his delivering them from the Tyranny of *Timarchus*. For (*d*) this *Timarchus* being Governor of *Caria* for *Ptolemy Philadelphus* (who at this time had, besides Egypt, *Cæle-Syria*, and *Palestine*, (*e*) the Provinces of *Cilicia*, *Pamphilia*, *Lycia*, and *Caria* in Lesser Asia) rebelled against him, and setting up for himself, fixed the chief Seat of his Tyranny at *Miletus*. The *Milefians*, to be freed from him, call'd in *Antiochus*, who having vanquished and slain *Timarchus*, was, for this Reason, honour'd by them as a God, and had the Title of *Theus* there given unto him, which was an impious Flattery the People of those times were frequently guilty of towards the Princes then reigning. For the *Lemnians* (*f*) had a little before consecrated his Father and Grandfather to be Gods, and built Temples to them; and (*g*) the *Smyrnians* did the same for *Stratonice* his Mother.

Anno 260.
Ptolemy Philadelphus 25.

In the beginning of this King's reign lived *Berosus*, the famous *Babylonian* Historian; for he dedicated his History to him; so saith *Tatian*; his words are, *Berosus, the Babylonian, who was a Priest of Belus at Babylon, and lived in the time of Alexander, dedicated to Antiochus, who was the third after him, his History which he wrote in three Books of the Affairs of the Chaldeans, and the Actions of their Kings. The third after Alexander, was certainly Antiochus Theus.*

(*b*) Polyænus Stratagem. lib. 8. cap. 50. Appian. in Syriacis. Justin lib. 27. cap. 1. (*c*) Appianus in Syriacis. (*d*) Trogus in Prologo 26. (*e*) Theocritus Idyll. 17. (*f*) Athenæus, lib. 6. cap. 16. (*g*) Marmora Oxoniensia, p. 5, 6, & 14.

For *Seleucus Nicator* was the first, *Antiochus Soter* the second, and *Antiochus Theus* the third. And therefore according to *Tatian*, it must be to him that this Dedication was made. But it being said also by *Tatian*, that he liv'd in the time of *Alexander*, who dy'd sixty four Years before the first Year of *Antiochus Theus*, the Age of the Historian makes it necessary to place this Dedication to *Antiochus* as early as possible, that is in the first Year of his Reign. For, supposing *Berosus* to have been twenty at the Death of *Alexander*, in whose time he is said to have lived, he must have been eighty four in the first Year of *Antiochus Theus*, and so great an Age makes it probable he could not have liv'd long beyond it; and therefore below this Year we cannot well place this Dedication. And the Account which (b) *Pliny* gives us of this History brings down the ending of it to have been hereabout: For he saith, that it contained Astronomical observations for 480 Years. Learned Men, with good Reason, (i) begin the Computation of these 480 Years from the beginning of the *Æra* of *Nabonassar*; and the 480th Year of that *Æra* ended about six Years before *Antiochus Theus* began his Reign. And that he should end his History at a Term six Years before he published it, is not hard to conceive, tho' perchance it might be deduced down to the Death of *Antiochus Soter*, and the odd number be left out in the Computation, it being usual in the reckoning of such long sums to end them at a full number. After the *Macedonians* had made themselves Masters of *Babylon*, he learned from them the *Greek* Language; and passing from *Babylon* into *Greece*, first settled (k) at *Cos*, a place famous for the Birth of *Hippocrates*, the Father of Physicians, and did there set up a School for the teaching of Astronomy and Astrology; and afterwards from

(b) Lib 7. cap. 56. (i) Vide Usserii *Annales veteris Testamenti* sub Anno J. P. 4453. et Vossium de *Historicis Græcis*, lib. 1. cap. 13. (k) *Vitruvius* lib. 9. cap. 7.

As he went to *Athens*, where he grew so famous for his Astrological Predictions, that they there (l) erected to him in their Gymnasium, (the publick Place of their Exercises) a Statue with a golden Tongue. Many noble Fragments of his History are preserved by *Josephus* and *Eusebius*, which give great light to many Passages in the Scriptures of the Old Testament, and without which the Series of the *Babylonian* Kings could not have been well made out. Of the counterfeit *Berosus* published by *Annius* of *Viterbo* (m) I have already spoken, and therefore need not here again repeat it.

Ptolemy being intent to advance the Riches of his Kingdom, contrived to bring all the Trade of the East that was by Sea into it. It had hitherto been managed by the *Tyrians*, and they carried it on by Sea to *Elatb*, and from thence by the way of *Rhinocorura* to *Tyre*. These were both Sea-port Towns, *Elatb* on the East-side of the Red-sea, and *Rhinocorura* at the bottom of the *Mediterranean*, between *Egypt* and *Palestine*, near the mouth of that River, which the Scriptures call the River of *Egypt*. Of both which Places, and the Trade carried on through them by the *Tyrians*, I have (n) already spoken in the first Part of this History. To draw this Trade into *Egypt*, *Ptolemy* contrived to build a City on the Western side of the *Red Sea*, from whence he might set out his Shipping for the carrying of it on. But observing that the *Red Sea* towards the bottom of the Gulph was of very difficult and dangerous Navigation, by reason of its Rocks and Shelves, (o) he built his City at as great distance from that part of this Sea as he could, placing it almost as far down as the Confines of *Ethiopia*, and called it *Berenice* from the Name of his Mother. But that not having a good Harbour,

Anno 259.
Ptolemy Philadelphus 26.

(l) Plinius, lib. 7. cap. 37.
Year 298. (n) Part I. Book 1. under the Year 740.
lib. 17. p. 815.

(m) Part I. Book 8, under the Year 740. (o) Strabo,

Myos Hormus, in the Neighbourhood, was afterwards found to be a more convenient Port; and therefore all the Wares of *Arabia*, *India*, *Persia*, and *Ethiopia* being brought thither by Sea, they were carry'd from thence on Camels Backs to *Coptus* on the *Nile*, and from thence down that River to *Alexandria*, from whence they were dispers'd all over the West; and the Wares of the West were carry'd back the same way into the East; by which means the *Tyrians* being deprived of this profitable Traffick, it became thenceforth fix'd at *Alexandria*, and this City from that time continued to be the prime Mart of all the Trade that was carry'd on between the East and the West for above seventeen hundred Years after, till a little above two Centuries since another Passage from the West into those Countries was found out by the way of the Cape of *Good Hope*. But the Road from *Coptus* to the *Red Sea* being through Desarts, where no Water was to be had, nor any Convenience of Towns or Houses for the lodging of Passengers, *Ptolemy* for the remedying of both these Inconveniencies (*p*) drew a Ditch from *Coptus*, which carry'd the Water of *Nile* all along by that Road, and built on it several Inns at such proper distances, as to afford every Night Lodgings and convenient Refreshments both for Man and Beast to all that should pass that way. And as he thus projected to draw all the Trade of the East and West into his Kingdom, so he provided (*q*) a very great Fleet for the protecting of it, part of which he kept in the *Red Sea*, and part in the *Mediterranean*. That in the *Mediterranean* alone was very great, and some of the Ships of it of a very unusual Bigness; For (*r*) he had in it two Ships of thirty Banks of Oars on a side, one of twenty Banks of Oars, four of fourteen, two of twelve, fourteen of eleven, thirty of nine, thirty-seven of seven, five of

(*p*) Strabo, *ibidem*. (*q*) Theocritus in *Idyllio* 17. Appianus in *Præfatione*. (*r*) Athenæus, lib. 5. p. 203.

six, seventeen of five; and of four Banks of Oars, and three Banks of Oars of a side, he had double the number of all these already mention'd; and he had over and above of the smaller sort of Vessels a vast Number. And by the strength of this Fleet, he not only maintained and advanced the Trade of his Country, but also (s) kept most of the maritime Provinces of Lesser *Asia*, that is *Cilicia*, *Pamphilia*, *Lycia*, and *Caria*, and also the *Cyclades*, in thorough subjection to him, as long as he lived.

Magas King of *Cyrene* and *Libya* growing old and infirm, expressed a desire of composing all differences with King *Ptolemy* his Brother, and in order hereto (t) proposed to marry his only Daughter *Berenice* to King *Ptolemy's* eldest Son, and with her to give the inheritance of his Kingdoms after him, which being accepted of by *Ptolemy*, Peace was made between them on these Terms.

Anno 258.
Ptolemy Philadelphus 27.

But *Magas* in the Year following (u) died before the Treaty was executed, after he had reigned (w) fifty years over *Libya* and *Cyrene*, from the time that these Provinces were first committed to his Government on the death of *Ophellas*. In the latter end of his Life he gave himself much to ease and luxury eating and drinking beyond all Temperance and Measure, whereon (x) he grew so corpulent, that at length he weighed himself down into the Grave by the load of his own Fat. After his death (y) *Apame* his Wife (whom *Justin* calls *Arfinoe*) setting herself very violently to break the Match contracted for her Daughter with the Son of King *Ptolemy*, as being agreed without her Consent, sent into *Macedon* for *Demetrius* the half Brother of King *Antigonus* Gona-

Anno 257.
Ptolemy Philadelphus 28.

(s) Theocritus in Idyllio 17. (t) Justin lib 26. cap. 3. ubi pro *Magas* ex errore Scribarum legitur *Agas*. (u) Justin lib. 26. cap. 3. (w) Athenæus ex Agatharclide lib. 12. p. 550. (x) Athenæus ibidem. (y) Justin ibidem.

tas (for he was the Son (z) of *Demetrius Poliorcetes* by his last Wife *Ptolemais* the Daughter of *Ptolemy Soter*) promising him her Daughter in Marriage, and the Kingdoms of *Libya* and *Cyrene* with her. This Invitation soon brought *Demetrius* thither. But *Apame* on his arrival finding him a very beautiful young Man fell in love with him herself, which *Demetrius* complying with neglected the young Princess, and gave himself wholly up to this scandalous Amour with the Mother, and being hereon thoroughly possessed of her Favour, in confidence of it began to carry himself with great pride and insolence, not only towards the Princess, but also towards the Ministers and Soldiers that served her Father; whereon they all conspired against him. And *Berenice* herself having led the Conspirators to the Door of her Mother's Bedchamber, when he was there accompanying with her, they fell upon him and slew him in her Bed, notwithstanding she did all she could, by interposing her Body between him and the Swords of the Conspirators, to save him from this Assassination. After this *Berenice* went into *Egypt*, and there consummated the Marriage with the Son of King *Ptolemy*, which her Father had contracted for her, and *Apama* was sent into *Syria* to King *Antiochus Theus* her Brother.

But on her arrival at his Court, she so exasperated him against King *Ptolemy*, as to engage him to enter into a War with him, which
Anno 256.
Ptolemy Philadelphus 29. (a) lasted long, and was carried on with great violence to the very great damage of King *Antiochus*, and at last administered the occasion for a cruel Tragedy in his Family, in which he himself perished, as will be hereafter related.

(z) Plutarchus in *Demetrio*. Here it is to be observed, that *Apame* was the Grand-daughter of the same *Demetrius* by *Stratonice* his Daughter, for she was the Daughter of *Antiochus Soter* by that Lady.
 (a) Hieronymus in *Danielem*, cap. xi. ver. 5.

For the carrying on of this War, *Ptolemy* employed his Lieutenants without appearing in it himself, by reason of the tender state of his Health, (b) which would not permit him to bear the hardships of a Camp, or the fatigues of a Campaign. But *Antiochus* being in the vigour of his Youth headed his Armies himself, and (c) drew after him all the strength of *Babylon* and the East, for the more vigorous prosecuting of the War. But what were the Successes of it on either side, we have no account through want of their being recorded in History, only we may presume, there were no great advantages gotten, not any signal events brought to pass on either side, because if there had, they could not have escaped being told us in an age when there lived so many able Historians, and learned Men, to commit them to writing.

Anno 255.
Ptolemy Philadelphus 30.

But amidst this War *Ptolemy* did not omit his search for Books for his Library; and also for Pictures, and Drawings, which were the Works of eminent Artists. And for this *Aratus* the famous *Sicyonian* (d) being one of his Agents in *Greece*, he so far gained his favour by his service to him herein, that on his applying to him for his help towards the restoring of his City to liberty and peace, he gave him for this purpose an hundred and fifty Talents. The case was thus: (d) *Aratus* having expelled *Nicoles* the Tyrant of *Sicyon*, and brought back the Exuls again to their City, great disturbances did there arise hereon about the restoration of their Land, which had like to have put all into Confusion among them, by reason most of those Lands had been transferred to other Proprietors, and by purchase and sale for valuable Considerations gone through several Hands before the Exuls were restored, who thought it hard to be depriv'd of what they had paid for; and there being

Anno 254.
Ptolemy Philadelphus 31.

(b) Strabo lib. 17. p. 789. (c) Hieronymus in Danielelem xi. 5.
(d) Plutarchus in Arato.

no other way to satisfy them, but by refunding their Money again, for this reason *Aratus* applied to King *Ptolemy*, and with the Money he gave him, satisfied every Body, and restored Peace to *Sicyon*.

While *Antiochus* was carrying on the War, in which he was engaged against King *Ptolemy*, there hapned a great defection from him in the Eastern Provinces of his Empire, and by reason of his embarrassments in this War, he not being at leisure immediately to suppress it, the Revolt at length grew to an head too hard for him to master, and this gave beginning to the *Parthian* Empire. The occasion of it was thus. (e) *Agathocles*, who was Governor of *Parthia* for King *Antiochus*, being Sodomitically given, fell in love with a beautiful young man called *Teridates*, and attempted a force upon him for the gratifying of his unnatural Lust. Whereupon *Arfaces* the Brother of the Youth, to rescue him from this violence, with some other of his Friends joining with him, fell upon the Governor and slew him; and after that drawing a company together after him for the vindication of the Fact, he in a little time, while neglected by *Antiochus*, grew strong enough to expel the *Macedonians* out of the Province, and there set up for himself. And about the same time *Theodotus* (f) revolted in *Bactria*, and from being Governor of that Province declared himself King of it. And that Country having a thousand Cities in it, he got them all under his Obedience, and while *Antiochus* delayed to look that way by reason of his Wars with *Egypt*, made himself too strong in them to be afterwards reduced; which Example being followed by other Nations in those Parts, they all there generally revolted at the same time, and *Antiochus* lost almost all those Eastern Provinces of his Empire, that lay beyond

(e) Arrianus in Parthicis apud Photium Cod. 58. Syncellus p. 284. Justin lib. 41. c. 4. Strabo lib. 11. p. 515. (f) Strabo, & Justin, ibidem.

the *Tigris*. This hapned, (g) *Justin* tells us, while *L. Manlius Vulso* and *M. Attilius Regulus* were Consuls at *Rome*.

This same Year, on the death of *Manasseh* High-Priest of the *Jews*, (b) *Onias* the second of that name succeeded him in his Office. He was the Son of *Simon the Just*, but having been left an Infant at his Father's death, *Eleazar* the Brother of *Simon* was then made High-Priest in his stead. And he also dying before *Onias* was of an age capable for the executing of the Office, *Manasseh* the son of *Jaddua* and uncle of *Simon the Just* was called to it; and now he being dead *Onias* came into the Office. But being a Man of an heavy temper, and a very sordid Spirit, he behaved himself very meanly in that Station, to the endangering of the whole *Jewish* State by the illnefs of his Conduct, as will hereafter be related in its proper Place.

The Commotions and Revolts which hapned in the East, making *Antiochus* weary of his war with King *Ptolemy*, (i) Peace was made between them on the Terms, That *Antiochus* divorcing *Laodice*, his former Wife, should marry *Berenice* the Daughter of *Ptolemy*, and make her his Queen instead of the other, and entail his crown upon the male issue of that marriage. And this agreement being ratified on both sides, for the full performance of it *Antiochus* put away *Laodice*, tho' she were (k) his Sister by the same Father, and he had two Sons born to him by her; and *Ptolemy* carrying his daughter to *Pelusium* there put her on board his fleet, and sailed with her to *Seleucia*, a Sea-port Town near the Mouth of the River *Orontes* in *Syria*, where having met *Antiochus*,

Anno 249.
Ptolemy Phi-
ladelphus 36.

(g) Lib. 41. cap. 4. (b) *Josephus* Antiq. lib. 12. cap. 3.
(i) *Hieronymus* in *Danielem* cap. xi. *Polyænus* *Stratagem.* lib. 8. cap. 50. *Athenæus* lib. 2. cap. 6. (k) *Polyænus* lib. 8. cap. 50. diciteam fuisse Antiochi ὁμοπατέριον ἀδελφὸν, i. e. Sororem ex patre quia scilicet Antiochus Soter erat utriusque pater.

he delivered his Daughter to him, and the marriage was celebrated with great solemnity. And thus *the King's Daughter of the South came and was married to the King of the North*, and by virtue of that marriage an agreement was made between those two Kings, according to the Prophecy of the Prophet *Daniel* (chap. xi. ver. 5, 6.) For in that place by the King of the *South* is meant the King of *Egypt*, and by the King of the *North* the King of *Syria*; and both are there so called in respect of *Judea*, which lying between these two Countries hath *Egypt* on the *South* and *Syria* on the *North*. For the fuller understanding of this Prophecy it is to be observed, that the Holy Prophet after having spoken of *Alexander the Great*, (ver. 3.) and of the four Kings among whom his Empire was divided, (ver. 4.) confines the rest of his Prophecy in that Chapter to two of them only, that is to the King of *Egypt*, and the King of *Syria*; and first he begins with that King of *Egypt*, who first reigned in that Country after *Alexander*, that is *Ptolemy Soter*, whom he calls *King of the South*, and saith of him that he should be *strong*; and that he was so, all that write of him do sufficiently testify. For he had under him *Egypt*, *Libya*, *Cyrene*, *Arabia*, *Palestine*, *Caele-Syria*, most of the maritime Provinces of *Lesser Asia*, the Island of *Cyprus*, several of the Isles of the *Egean Sea*, now called the *Archipelago*, and some Cities also in *Greece*, as *Sicyon*, *Corinth*, and others. And then the Prophet proceedeth to speak of another of the four Successors (or *Printes* as he calls them) of *Alexander*, and he was *Seleucus Nicator King of the North*, of whom he saith, that he should be *strong above the King of the South*, and have *great Dominion also above him*; that is greater than the King of the *South*. And that he had so appears from the large Territories he was possessed of. For he had under him all the Countries of the East from Mount *Taurus* to the River *Indus*, and several of the Provinces of *Lesser Asia*, also from Mount *Taurus* to the *Egean Sea*; and he had moreover added to them
before

before his death *Thrace* and *Macedon*. And then in the next place (*ver. 6.*) he tells us of *the coming of the King's Daughter of the South, after the End of several years, to the King of the North, and the agreement, or treaty of Peace, which should thereon be made between those two Kings*; which plainly points out unto us this marriage of *Berenice* daughter to *Ptolemy Philadelphus* King of *Egypt* with *Antiochus Theus* King of *Syria*, and the Peace which was thereon made between them. For all this was exactly transacted according to what was predicted by the Holy Prophet in this Prophecy. After this the Holy Prophet proceeds through the rest of the Chapter to foreshew all the other most remarkable events, that were brought to pass in the Transactions of the succeeding times of these two Races of Kings till the Death of *Antiochus Epiphanes*, the great persecutor of the *Jewish Nation*; all which I shall take notice of in the following series of this History, and apply them to the Prophecy for the Explication of it, as they come in my way.

Ptolemy being a curious Collector of Statues, Drawings, and Pictures, that were the works of eminent Artists, as well as of Books, while he was in *Syria* the last year, saw there a Statue of *Diana* in one of her Temples, which he was much taken with, and therefore desiring it of *Antiochus* (*l*) carried it with him into *Egypt*. But he had not been long returned thither, ere *Arfinoe* falling sick, dreamt that *Diana* appeared to her, and told her, that the cause of her sickness was, that *Ptolemy* had taken away her Statue from the Temple where it had been consecrated to her. Whereon the Statue was sent back again into *Syria*, and there replaced in the Temple, from whence it had been taken, and many gifts and oblations were added to appease the wrath of the Goddess; but this did not at all help the sick Queen, for she soon after

Anno 248.
Ptolemy Philadelphus 37.

(*l*) Libanius Orat. xi.

died of the sickness she had languished under, and left *Ptolemy* in great grief for her loss. For tho' she were much older than he, and past Child-bearing when he married her, yet he doted on her to the last, and after her death did all that he could for her honour, calling several Cities, which he had built, by her name, and erecting Obelisks to her memory, and doing many other unusual things to express the great affection and regard which he had for her. The most remarkable of which was his attempting to erect a Temple to her at *Alexandria*, in which it (*m*) was projected to build a Dome, whose vault being all arched with Loadstone should cause an image of hers made of steel there to hang in the air in the middle of the Dome by virtue of the attractive quality of the Loadstones. This design was the Contrivance of *Dinocrates* a famous Architect of those times, and when it was laid before King *Ptolemy* he was so pleased with it, that the work was forthwith begun under the direction of him that projected it. But whether it would take, or no, never came to the Trial. For both *Ptolemy* and the Architect soon after dying, this did put an end to the design; so that no Experiment was made of what the Loadstones could do in this case. It hath long gone current among many, that the Body of *Mahomet* after his death being laid in an iron Coffin was thus hung in the air by virtue of Loadstones, in the Roof of the Room where it was repositied; but how fabulous this Story is, I have already shewn in the Life of that Impostor.

Ptolemy after the death of *Arfinoe* did not long survive her. For being originally of a tender Constitution, and having further
Anno 247. weaken'd it (*n*) by a luxurious indul-
Ptolemy Phi-
ladelphus 38. gence, he could not bear the approach of age, nor the grief of mind which he fell under on the loss of his beloved wife, but sinking away under these burdens died in his great Climacteric the

(*m*) *Plinius lib. 34. cap. 14.* (*n*) *Athenæus lib. 12. cap. 10.*
 sixty.

sixty-third year of his life, after having reigned over *Egypt* (o) thirty-eight years. He left behind him two Sons and a daughter, which he had by *Arfinoe* the daughter of *Lyfimachus* his first wife, The eldest of the two Sons was *Ptolemy Euergetes*, who reigned after him, the other was called *Lyfimachus*, which was the name of his maternal Grandfather. He was put to death by his Brother, for some insurrection which he had made against him. The daughter was *Berenice*, who was lately married to *Antiochus Theus* King of *Syria*.

Ptolemy Philadelphus having been (p) a very learned Prince, and a great Patron of Learning, as well as a great collector of Books, many of those, who were eminent for any part of Literature, resorted to him from all parts, and partook of his favour and bounty. (q) Seven celebrated Poets of that age are especially said to have lived in his Court, four of which, *Theocritus*, *Callimachus*, *Lycophron*, and *Aratus*, have of their works still remaining, and among these the first of them hath a whole *Idyllium*, and the second part of two Hymns (r) written in his praise. *Manetho* the *Egyptian* Historian dedicated his History to him, (s) of which we have already spoken. And *Zoilus* the snarling Critic (t) came also to his Court. He had (u) written against *Homer*, whom all besides highly valued and admired. And he had also criticised upon the works of other eminent writers in a very biting and detracting stile, and from hence his name grew so infamous, that it was afterwards given by way of reproach to all detractors, and *carping Zoilus* became a Proverbial expression of infamy upon all such. Altho' his eminency this way was so remarkable, that

(o) Canon Ptolemæi Astronomi. (p) Athenæus lib. 12. cap. 10. Strabo lib. 17. p. 789. (q) Vide Vossium de Historicis Græcis lib. 1. cap. 12. (r) In Hymno in Jovem & in Hymno in Delum. (s) Part I. Book 7. under the year 350. (t) Virtruvius in præfatione ad Librum 7. Architecturæ suæ. (u) De eo vide Vossium De Historicis Græcis lib. 1. cap. 15.

he excelled all men in it, yet this could not recommend him to King *Ptolemy*. How great soever his wit were, he hated him for the bitterness and ill-nature of it, and therefore would give him nothing; and for the same reason having drawn on him the Odium and Aversion of all men, he at length died miserably; some say he was stoned, others that he was burnt to death, and others that he was crucified by King *Ptolemy* for a crime he had committed deserving of that punishment.

This King had also been a great builder of new Cities, and many old ones he repaired, and gave new names to them; and particularly two of this last sort were in *Palestine*. For there he rebuilt on the West-side of that Country *Ace*, (x) a famous Port on that Coast; and on the Eastern-side that Ancient City, which is so often mentioned in Scripture by the name of *Rabbab* of the Children of *Ammon*. *Ace* he called from one of his names *Ptolemais*, and *Rabbab* from the other of his names (x) *Philadelpha*. The former of these is still in being, and having recovered its old name is called *Acon*, by which it is often mentioned, and is of very famous note in the Histories of the Holy War. The *Turks* at present name it (y) *Acre*. And he left so many other Monuments of his magnificence behind him in Cities, in Temples, and in other publick Edifices built by him, that it afterwards grew into a Proverb, when any work was erected with more than ordinary Sumptuousness, to call it *Philadelphian*.

But notwithstanding the great expence he must have been at in all this, he died possess'd of vast riches. For altho' (z) he had two great Fleets, one in the *Mediterranean*, and the other in the *Red-Sea*, and maintained constantly in pay an Army of two hundred thousand Foot, and forty thousand Horse, and

(x) Vide Relandi *Palestinam illustratam*. (y) See Sandys, *Thevenot*, and other Travellers. (z) Appianus in præfatione. Hieronymus in Comment. in Daniele, cap. xi. Athenæus. lib. 5. p. 203.

had also three hundred Elephants and two thousand armed Chariots, besides Arms in his Magazines for three hundred thousand men more, and all other necessary Implements and Engines for War; yet he left in his Treasury seven hundred and forty thousand *Egyptian* Talents in ready Money, which being reduced to our money make a prodigious Sum. For (a) every *Egyptian* Talent contained 7500 Attic Drachms, which is 1500 Drachms more than an Attic Talent. This shews how vast his revenues must have been, which he had the Art to make the most of. For it is (b) *Appian's* Character of him, that as he was the most splendid and magnificent of all the Kings of his time in the laying out of his money, so was he of all the most intent and skilful in the gathering of it in.

Antiochus Theus, as soon as he heard of the death of King *Ptolemy Philadelphus* his Father-in-law, removed (c) *Berenice* from his bed, and again (c) recalled unto him *Laodice*, and her Children. But she knowing the unsteady and fickle humour of *Antiochus*, and therefore fearing that he might upon as light change of mind again recall *Berenice*, as he had her, resolved to make use of the present opportunity to secure the Succession to her Son. For by the late Treaty with *Ptolemy* her Children were to be disinherited, and the Crown to be settled on the Children which *Berenice* should bear unto him, and she already had one Son by him. For the effecting of this design (d) she procured *Antiochus* to be poisoned by his Servants; and then on his death did put one *Artemon*, that was very much like him, into his bed to personate him as sick, till she should have brought her matters to bear; who acting his part well, the death of the King was not known, till by orders forged in his

Anno 246.
Ptolemy Euergetes I.

(a) Vide Bernardum de Mensuris & Ponderibus Antiquorum p. 186.
(b) In præfatione ad opera Historica. (c) Hieronymi Comment. in Daniele cap. xi. (d) Hieronymus ibid. Plinius lib. 7. cap. 12. Valerius Maximus lib. 9. cap. 14. Solinus cap. 1.

name her eldest son by him, *Seleucus Callinicus*, was secured of the Succession, and then the death of the King being publickly declared, *Seleucus* ascended the Throne without any opposition, and sat in it twenty years. But *Laodice* not thinking him safe in the possession which he had thus taken of it, as long as *Berenice* and her son lived, (e) designs were laid to cut them both off; which *Berenice* being informed of, she fled with her son to *Daphne*, and there shut herself up in the *Asylum*, which was built in that place by *Seleucus Nicator*. But she being circumvented by the fraud of those, who by the appointment of *Laodice* did there besiege her, first her son, and afterward she herself, were villanously slain, with all the *Egyptian* attendants that came with her. And hereby was exactly fulfilled what was foretold by the Prophet *Daniel* concerning this marriage (*chap. xi. ver. 6.*) That is, that *neither he* (that is *Antiochus* King of the North) *nor she* (that is *Berenice* Daughter of *Ptolemy* King of the South) *should continue in their power, but that he* (that is King *Antiochus*) *should fall, and that she* (that is *Berenice*) *being deprived of him, that strengthened her* (that is of her father, who died a little before) *should be given up, with those that brought her, that is that came with her out of Egypt, and her son, (f) which she brought forth, to be cut off, and destroyed, and so it hapned to them all in the manner as I have related.*

While *Berenice* continued shut up and besieged in *Daphne*, (g) the Cities of *Lesser Asia* hearing of her distress commiserated her case, and immediately by a joint Association sent an Army towards *Antioch* for her relief; and (h) *Ptolemy Euergetes* her Brother hastened thither with a greater force out of *Egypt* for

(e) Hieronymus ibidem. Appianus in Syriacis. Justin lib. 27. cap. 1. Polyænus Stratagem. lib. 8. cap. 50. (f) So it is in the margin in our English Bible, and this is the truer version. (g) Justin lib. 27. c. 1. (h) Justin ibidem. Appianus in Syriacis. Hieronymus in Daniele cap. xi. Polyænus lib. 8. cap. 50.

the same purpose. But both *Berenice* and her son were cut off, before either of them could arrive for their help. Whereon both Armies turning their desire of saving the Queen and her Son into a rage for the revenging of their death, the *Asian* forces joined the *Egyptian* for the effecting of it, and *Ptolemy* at the head of both carried all before him; for he not only (i) slew *Laodice*, but also (i) made himself master of all *Syria* and *Cilicia*, and then passing the *Euphrates* brought all under him as far as *Babylon* and the River *Tigris*, and would have subjugated to him all the other Provinces of the *Syrian* Empire, but that a sedition arising in *Egypt* during his absence (k) called him back to suppress it. And therefore (l) having appointed *Antiochus* and *Xantippus*, two of his Generals, the former of them to command the Provinces he had taken on the West-side of Mount *Taurus*, and the other to command the Provinces he had taken on the East-side of it, he marched back into *Egypt*, carrying with him vast Treasures, which he had gotten together in the plunder of the conquered Provinces. For (m) he brought from thence with him forty thousand Talents of Silver, a vast number of precious vessels of Silver and Gold, and Images also to the number of two thousand five hundred, among which were many of the *Egyptian* Idols, which *Cambyfes* on his conquering *Egypt* had carried thence into *Persia*. These *Ptolemy* having restored to their former Temples on his return from this Expedition, he thereby much endeared himself to his People. For the *Egyptians* being then of all Nations the most bigotted to their Idolatrous worship, they highly valued this action of their King in thus bringing back their Gods again to them. And in acknowledgment hereof it was, that he had the name of *Euergetes* (i. e. *The Benefactor*) given unto him by them. And

(i) Justin, Appian. & Hieronymus ibid. Polybius lib. 5. Polyænus lib. 8. c. 50. (k) Justin lib. 27. c. 1. (l) Hieronymus in Dan. xi. (m) Hieronymus in Danielelem xi. Monumentum Adulita num,

all this hapned exactly as it was foretold by the Prophet *Daniel* (*chap. xi. ver. 7, 8, 9.*) For in that Prophecy he tells us, that after the King's Daughter of the South should with her son and her attendents be cut off, and he that strengthened her in those times (that is her Father, who was her chief support) should be dead, *there should one arise out of a branch of her roots in his estate*, that is *Ptolemy Euergetes*, who springing from the same root with her, as being her brother, did stand up in the estate of *Ptolemy Philadelphus* his father, whom he succeeded in his Kingdom. And that he should come with an Army, and enter into the Fortrefs of the King of the North, and prevail against him, and should carry captive into Egypt the Gods of the Syrians, with their Princes, and with their precious vessels of Silver and Gold, and so should come, and return again into his own Kingdom. And how exactly all this was fulfilled, what is above related doth sufficiently shew. It is said also in the same Prophecy (*ver. 8.*) That the King of the South on his return into his Kingdom should continue more years than the King of the North, and so it hapned. For *Ptolemy Euergetes* out-lived *Seleucus Callinicus* four years, as will be hereafter shewn.

When *Ptolemy Euergetes* went on this Expedition into Syria, (*n*) *Berenice* his Queen out of the tender love she had for him being much concerned, because of the danger which she feared he might be exposed to in his war, made a vow of consecrating her hair (in the fineness of which it seems the chief of her beauty consisted) in case he returned again safe and unhurt. And therefore on his coming back again with safety and full success, for the fulfilling of her vow she cut off her hair, and offered it up in the Temple, which *Ptolemy Philadelphus* had built to his beloved wife *Arsinoe* on the Promontory of *Zephyrium* in *Cyprus* by the name of the *Zephyrian Venus*. But there a little after the consecrated hair being

(*n*) *Higini Poetica Astronomica*. *Nonnus in Historiarum Synagoga* loft

lost, or perchance contemptuously flung away by the Priests, and *Ptolemy* being much offended at it, *Canon of Samos*, a flattering Mathematician then at *Alexandria*, to salve up the matter, and also to ingratiate himself with the King, gave out, that this Hair was caught up into Heaven, and he there shewed seven Stars near the Tail of the Lion, not till then taken within any Constellation, which he said were the Queen's consecrated Hair; which conceit of his other flattering Astronomers following with the same view, or perchance not daring to say otherwise, hence *Coma Berenices* (i. e. the Hair of Berenice) became one of the Constellations, and is so to this day. *Callimachus* the Poet, who as I have afore shewn lived in these times, made an Hymn upon this Hair of Queen *Berenice*, a Translation of which being made by *Catullus* is still extant among his Poetical works.

On King *Ptolemy Euergetes*'s return from this Expedition, (o) he took *Jerusalem* in his way, and there by many Sacrifices to the God of *Israel* paid his acknowledgments for the victories he had obtained over the King of *Syria*, choosing rather to offer up his thanks to him, than to the Gods of *Egypt* for them; the reason of which very probably might be, that being shewn the Prophecies of *Daniel* concerning them, he inferred from thence, that he owed them only to that God, whose Prophet had so fully predicted them.

Assoon as *Ptolemy* was returned into *Egypt*, (p) *Seleucus* prepared a great Fleet on the Coasts of *Syria*, for the reducing of the revolted Cities of *Asia*; but he was no sooner put to Sea, but meeting with a very violent Storm he lost all his Ships in it, scarce any thing remaining of so great a preparation, besides himself, and some few of his followers, that escaped

Anno 245.
Ptolemy Euergetes 2.

(o) *Josephus contra Apionem libro secundo.* (p) *Justinus lib. 27.*
cap. 2. *Trogi Prologus 27. Polybius lib 5.*

naked with him to land from this calamitous wreck. But this Blow, how terrible soever it might at first appear, by a strange turn of affairs did all in the result prove to his advantage. For the revolted Cities of *Asia*, (who out of the abhorrence they had of him for the murder of *Berenice* and her son, had gone over to *Ptolemy*) on their hearing of this great loss thinking that murder to be sufficiently revenged by it, took Compassion of him, and returned again to him.

By which fortunate revolution being again restored to the best part of his Dominions

Anno 244.
Ptolemy Euergetes 3.

(q) he prepared a great Army against *Ptolemy* for the recovering of the rest.

But in this attempt he had no better success, than in the former. For being overthrown in battle by *Ptolemy* he lost the greatest part of his army, and escaped to *Antioch* from this misadventure, with a few of his followers, as from the former; whereon for the restoration of his broken affairs he invited *Antiochus* his Brother to join him with his forces, promising him all the Provinces in the *Lesser Asia*, that belonged to the *Syrian Empire*, on this Condition. He was then at the head of an Army in those Provinces, and altho' then he were but fourteen years old, yet being of a forward and very aspiring spirit, or else (as is most probable) being conducted by others who were of this temper, he readily accepted of the proposal, and accordingly prepared for the accomplishing of it, but not so much out of a design of saving any part of the Empire to his brother, as to gain all to himself. For he was of a very rapacious and greedy disposition, laying his hands on all that he could get, right or wrong, whereon they called him *Hierax*, that is, *the Hawk*, because that bird flies at all that comes in his way, and takes every thing for good prey, that it can lay its Talons upon.

(q) Justin lib. 27. cap. 2.

After this second blow received by *Seleucus* (r) the Cities of *Smyrna* and *Magnesia* in *Lesser Asia*, out of the affection which they bore unto him, entered into a League to join all their power and strength for the support of his interest, and royal Majesty; which they caused to be engraven on a large Column of Marble. This very Marble Column is now standing in the Theatre Yard at *Oxford* with the said League engraven on it in Greek Capital Letters still very legible, from whence it was published by me among the *Marmora Oxoniensia* about forty years since. It was brought out of *Asia* by *Thomas Earl of Arundel* in the beginning of the reign of King *Charles the First*, and was given with other Marbles to the University of *Oxford* by *Henry Duke of Norfolk* his Grandson, in the reign of King *Charles the Second*.

Ptolemy, on his hearing that *Antiochus* was preparing to join *Seleucus* against him, that he might not have to do with both at the same time, (s) came to agreement with *Seleucus*, and a peace was concluded between them for ten years.

Anno 243.
Ptolemy Euergetes 4.

However *Antiochus* desisted not from his preparations, which *Seleucus* now understanding to be made against himself (t) marched over Mount *Taurus* to suppress him.

Anno 242.
Ptolemy Euergetes 5.

The pretence for the war on *Antiochus's* part was the promise that *Seleucus* had made him of all his Provinces in *Lesser Asia* for his assistance against *Ptolemy*. But *Seleucus* being delivered from that war without his assistance, thought himself not obliged to any thing by that promise. But *Antiochus* persisting in his demand, and the other in his refusal, this brought the controversy to the decision of a battle between them. It was fought (u) near *Ancyra* in

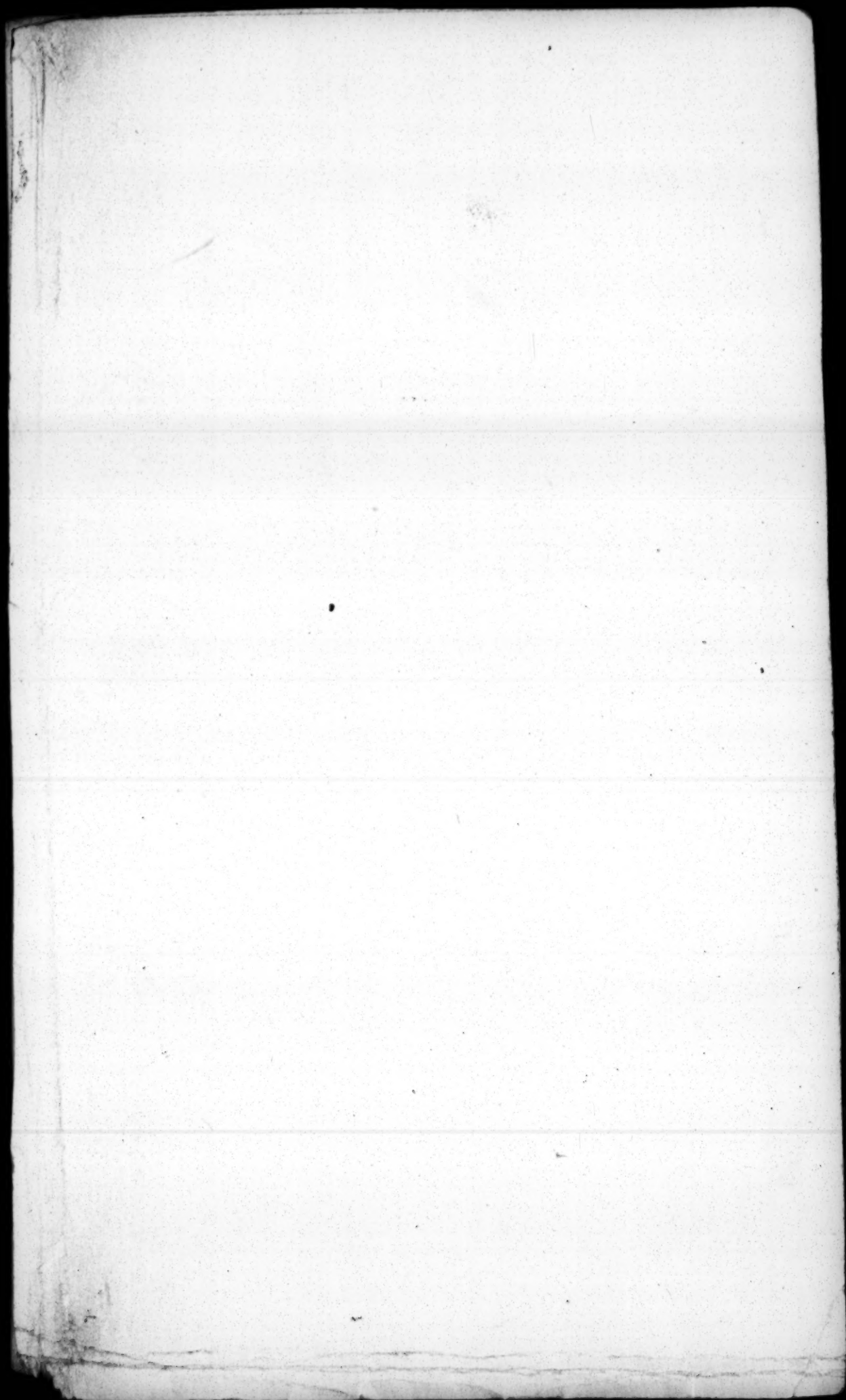
(r) *Marmora Oxoniensia* p. 5, 6, &c. (s) Justin lib. 27. cap. 8.
(t) Trogus in Prologo 27. Strabo lib. 16. p. 750. Justin lib. 27. cap. 2.
(u) Polyænus, lib. 8. cap. 61. Justin lib. 27. cap. 2. Athenæus lib. 13.
Plutarchus περὶ Φιλαδέλφειας

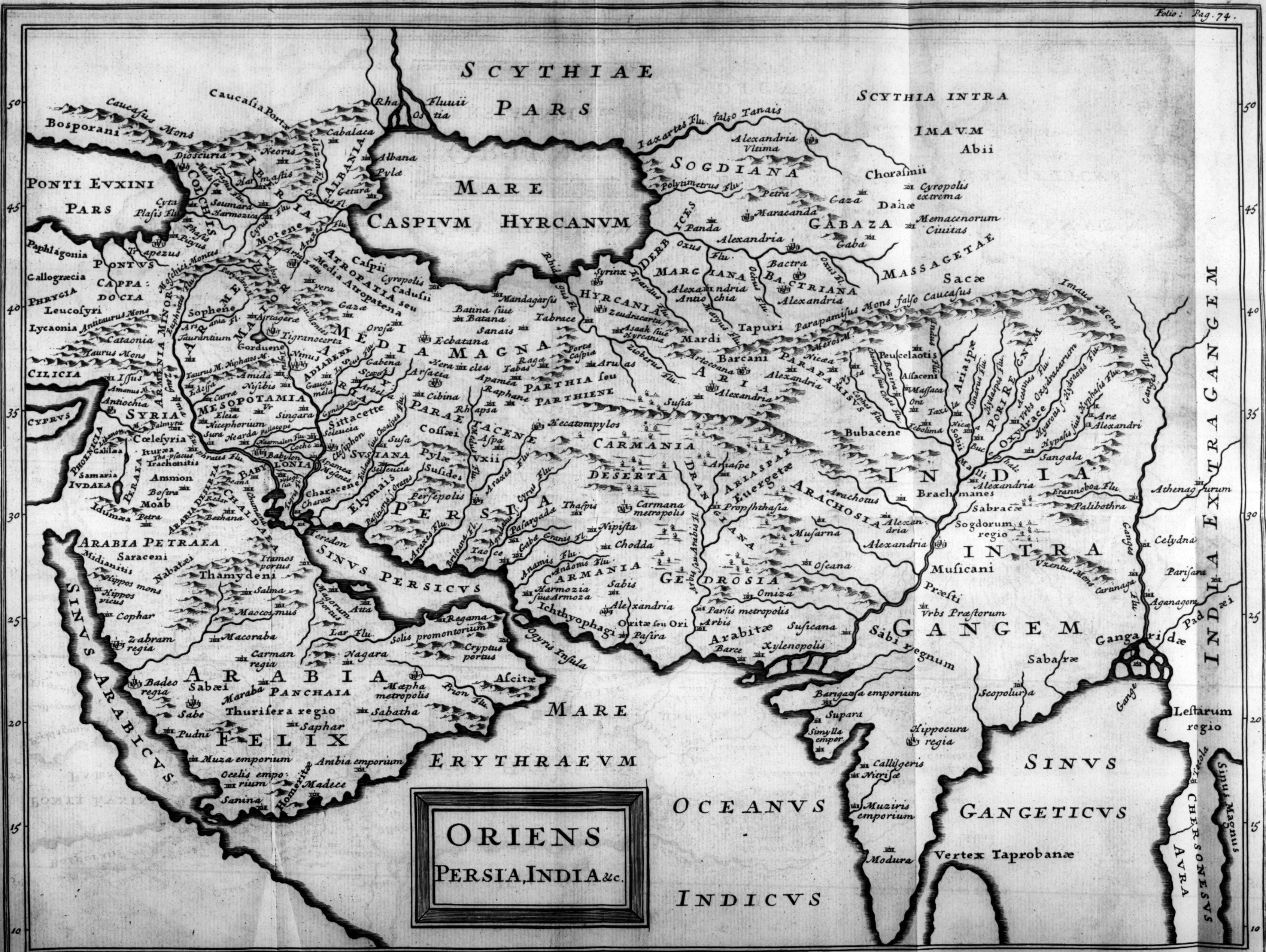
Lesser Asia, in which *Seleucus* being overthrown hardly escaped with his Life; and it fared very little better with *Antiochus*. For having won his Victory chiefly by the assistance of the *Galatians*, or *Gauls* of *Asia*, whom he had hired into his Service, these Barbarians on a rumour spread that *Seleucus* was slain in the battle, plotted the death of the other Brother also, reckoning, that in case both were cut off, all *Asia* would be theirs; whereon *Antiochus*, having no other way to save himself, redeemed his life by giving them all the Treasure he had for the ransom of it.

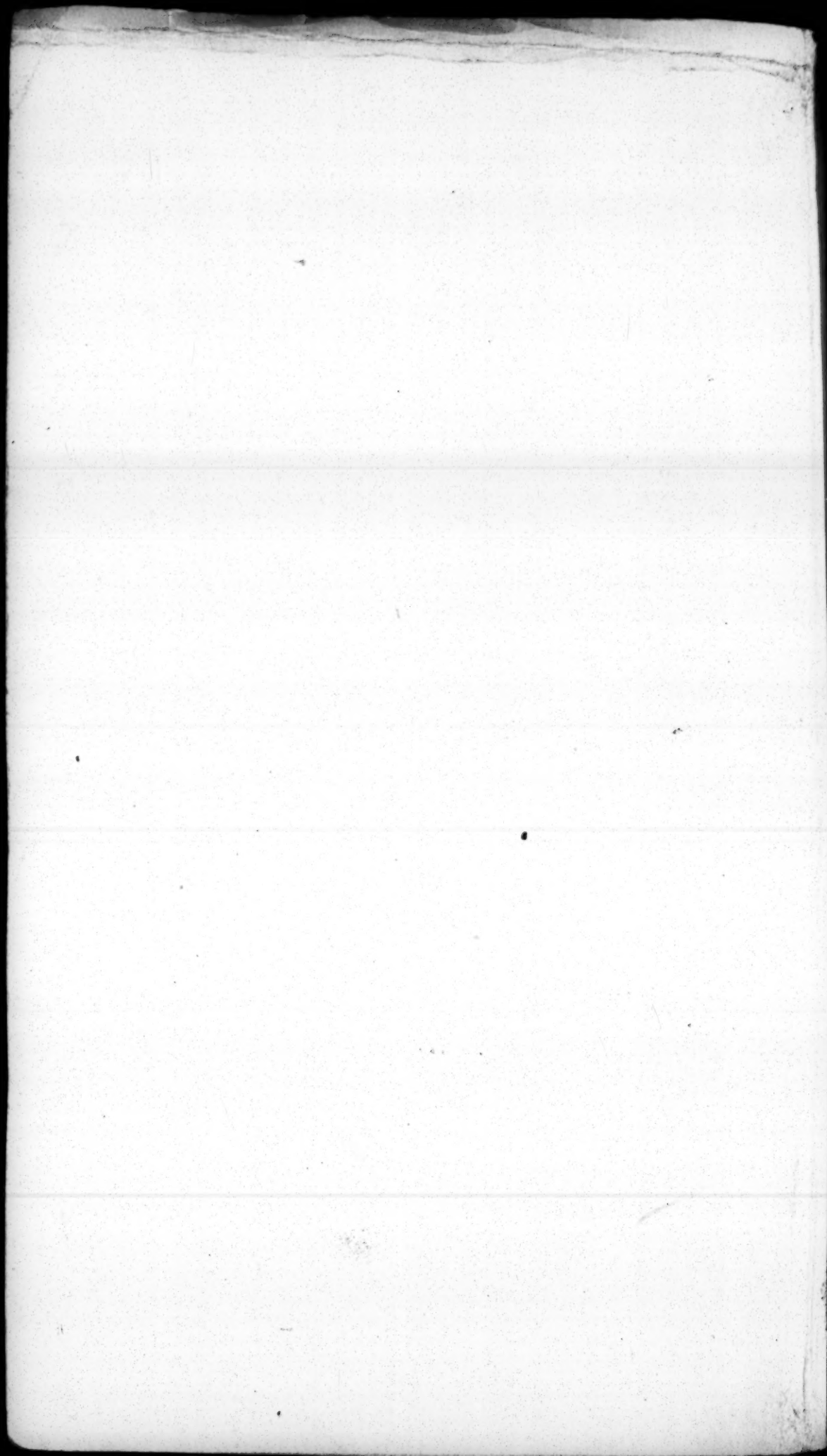
Eumenes, (w) King of *Pergamus*, making his advantage of these Divisions, marched against *Antiochus* and the *Gauls* with all his Forces, purposing to suppress them both at once. This forced *Antiochus* to a new Treaty with the *Gauls*, wherein he was content, instead of being their master, to become their Confederate for the mutual defence of both; but *Eumenes* falling on them before they could recruit themselves, after the losses sustained in the late Battle at *Ancyra*, had an easy Victory over both, and thereon over-ran all the *Lesser Asia*.

Eumenes, after this Victory, giving himself up to much drinking, (x) dy'd of the excess of it, after he had reigned twenty-two years. He having no Children of his own, was succeeded in his Kingdom by his Cousin German, *Attalus*, the Son of *Attalus*, his Father's younger Brother; who being a wise and valiant Prince (y) maintained himself in the Acquisitions of his Family; and having wholly subdued the *Gauls*, he found himself so firmly established in his Dominions by it, that he thenceforth openly assumed

(w) Justin lib. 27. cap. 3. He there calls him King of Bithynia, by mistake. For there was no King of Bithynia of that name at this time, as appears from Memnon in the Excerptions of Photius Cod. 234.
 (x) Athenæus lib. 10. cap. 16. (y) Livius lib. 33. Strabo lib. 13. p. 624. Valesii excerpta ex Polybii libro 18. Suidas in voce Ἀτταλῶ. Polyænus lib. 4. cap. 19.







the Title of King: For his Predecessors, though they had the Thing, yet abstain'd from the Name. *Attalus* was the first of that Family, that took it upon the occasion that I have mentioned; and it was enjoyed by his Posterity with the Dominions belonging to it to the third Generation after him.

While *Eumenes* and *Attalus* after him thus curtailed the Syrian Empire on the West side, (2) *Theodotus* and *Arfaces* did the same on the East. For it being reported, that *Seleucus* had been slain in the Battle of *Ancyra*, *Arfaces* thinking this an Opportunity for him to enlarge himself, seized on *Hyrcania*, and adding that to *Parthia*, established his Kingdom over both; and a little after, *Theodotus* dying, he made a League with his Son of the same Name, who succeeded him in *Bactria*, for their mutual Defence; and thereby they both strengthened themselves in the Possession of what they had gotten. But notwithstanding all this, (a) the two Brothers still went on with their Wars against each other, without regarding, that while they were thus contending between themselves for their Father's Empire, they lost it by piece-meals to others, who were enemies to both.

This War in the Course of it was at length carry'd (b) into *Mesopotamia*, and then most likely hapned the Battle in *Babylonia*, which *Judas Maccabæus* makes mention of in his Speech to his Army (2 *Maccab.* viii. 20.) in which, he saith, eight thousand of the *Babylonish Jews* joined with four thousand *Macedonians*, vanquish'd the *Galatians*, and slew of their Army an hundred and twenty thousand Men. For *Babylonia*, or the Province of *Babylon*, was a Part of *Mesopotamia*, and *Antiochus Hierax* had the *Galatians* in Confederacy with him; and at this time (c) they

(2) Justin. lib. 41. cap. 4. (a) Justin. lib. 27. cap. 3.

(b) Trogus in Prologo 27. Polyænus Stratagem. lib. 4. cap. 17.

(c) Justin speaking of the Gauls or Galatians, bath these Words; Gallorum ea tempestate tantæ fecunditati juvenus fuit ut Asiam omnem velut examine aliquo implerent. Denique neque Reges Orientis sine Mercenario Gallorum exercitu ulla bella gesserunt. lib. 25. cap. 2.

are said to have come in such great Swarms into the East, as to fill all *Asia* with their Numbers; and that they did usually let themselves to hire in all Wars, which in those times the Eastern Kings had one with another, these Princes thinking themselves best strengthened for Victory, when they had the most of them in their Armies; and that this *Antiochus* was assisted by them in this war hath been already said.

But whether it were by this, or some other Victory, *Seleucus* had at length the Advantage in this War: So that *Antiochus* being vanquished and broken (d) was forced to shift from place to place with the few remains of his baffled Party, till at last being driven out of *Mesopotamia*, and finding no other Place where he could be safe within the *Syrian* Empire, he fled to *Ariarathes* King of *Cappadocia*, whose Daughter he had married. But that King, notwithstanding the Alliance and Affinity he had contracted with him, soon growing weary of maintaining an Exul, who could bring no Advantage to him, ordered him to be cut off. But while Measures were taking for the executing hereof, *Antiochus* getting notice of the Design, escaped from thence into *Egypt*, choosing rather to put himself into the hands of *Ptolemy* the professed Enemy of his Family, than thrust himself upon any Terms with his Brother, whom he was conscious he had so much offended, and he fared not at all the better for it: For as soon as he arrived in *Egypt*, *Ptolemy* caus'd him to be clap'd up in safe Custody, in which he kept him confin'd several Years, till at length having broken out of Prison by the Assistance of a Courtezan, whom he was familiar with, as he was making his Escape out of *Egypt*, he fell among thieves, and was slain by them.

In the Interim King *Ptolemy Euergetes* enjoying

(d) Justin. lib. 27. cap. 3. Polyænus ibidem.

full Peace, apply'd himself to the cultivating of Learning in his Kingdom, and the enlarging of his Father's Library at *Alexandria* with all manner of Books for the Service of this Design. The Method which he took for the collecting of them, (e) hath been already mention'd; and the Care of an able Library-Keeper being very necessary, both for the making of a good choice of Books in the Collection, and also for the preserving of them for the use intended, on the death of *Zenodotus*, who (f) from the time of *Ptolemy Soter*, the Grandfather of the present King, had the keeping of the Royal Library at *Alexandria*, *Euergetes* (g) invited *Eratosthenes* from *Athens* (where he was in great Reputation for his Learning) to take this Charge upon him. He was by his birth a *Cyrenian*, and had been Scholar to *Callimachus* his Countryman, and was a Person of universal knowledge, and is often quoted as such by *Pliny*, *Strabo*, and others. And therefore they are mistaken who finding him called *Beta* (i. e. the Second) think he had that Name to denote him a second-rate Man among the Learned. By that Appellation was meant no more, than that he was (h) the second Library-Keeper of the Royal Library at *Alexandria* after the first founding of it. As to his skill in all manner of Learning, he was second to none of his time, (j) as the many Books he wrote did then sufficiently make appear, tho' now not extant. That, which at present we are most beholden to him for, is a Catalogue, which he hath given us of all the Kings that reigned at *Thebes* in *Egypt*, with the Years of their Reigns, from *Menes*, or *Mis-*

(e) Part 2. Book 1. under the Year 284. (f) Suidas in Ζηνόδοτος. (g) Suidas in Ἀπολλώνιος & Ερατοσθένης. (h) Marcianus Heraclites, who tells us of this Name given to Eratosthenes, saith, he was called so by the President of the Muséum at Alexandria; which is a manifest Argument, that he was called so only in respect of the Office which he bore in that Muséum, in being the second Library-Keeper of the Library belonging to it in succession after Zenodotus, who was the first. (j) De Libris ab eo scriptis vide Vossium de Historicis Græcis lib. 1. c. 17.

rain, who first planted *Egypt* after the Flood, down to the time of the *Trojan* War. It contains a Series of thirty-eight Kings reigning in a direct line of Succession one after the other, and it is still extant (i) in *Syncellus*. Our learned Countryman, Sir *John Marsham*, (k) hath made good use of it in settling the *Egyptian* Chronology. It is one of the noblest and most venerable Monuments of Antiquity that is now extant; for it was (l) extracted out of the ancientest Records of that Country at the Command of *Ptolemy Euergetes*; and there is nothing in profane History that begins higher. It's probable this Extract was made to supply the defect of *Manetho*, whose Catalogue of the *Thebean* Kings in *Egypt* doth not begin, but where this of *Eratosthenes* ends.

Seleucus being delivered from the Troubles created him by his Brother, and having repaired the Disorders at home, which that War had occasion'd, (m) marched Eastward to reduce those that had revolted from him in those Parts; but he had very lame Success in this undertaking; for *Arfaces* having now had a long time allowed him to settle himself in his Usurpations, and made himself too strong in them to be again easily dispossessed; and therefore *Seleucus* having in vain attempted it in this Expedition, was forced to return with Baffle and Disappointment. Perchance a longer stay in those Parts might have opened him a way to better Success; but some Commotions (n) arising at home during his absence, he was forced to return to suppress them. In the interim *Arfaces* made use of the further respite hereby given him to strengthen and establish himself in his usurped Dominions, that he became superior to all attempts that were afterwards made to disturb him.

However, *Seleucus*, as soon as he had leisure from

(i) A Pagina 91 ad Paginam 147. (k) In Canone Chronico.
 (l) Syncellus p. 91. & p. 147. (m) Justin. lib. 41. cap. 4.
 (n) Justin. lib. 41. cap. 5.

his other Affairs, made a second Expedition against him, but with much worse Success than he had in the former; For his usual ill Fortune here pursuing him, he was not only overthrown by *Arsaces* in a great Battle, but was also himself (o) taken Prisoner in it. The Day on which *Arsaces* gained this Victory, was long after (p) annually observed by the *Parthians* with great solemnity, as being, in their opinion, the first Day of their Freedom; whereas in truth it was the first of their Slavery. For there was never any greater Tyranny in the World, than that of the *Parthian* Kings, under which they thenceforth fell. The *Macedonian* Yoke would have been much easier to them, had they still continued under it. From this time *Arsaces* took on him the title of King, and founded that Empire in the East, which afterwards grew up to be so great and powerful, as to become a terror even to the *Romans*, who were a terror to all else. From him all that reigned after him in that Empire, (q) in honour of him, took the name of *Arsaces*, in the same manner as all the Kings of *Egypt* after *Ptolemy Soter* took the name of *Ptolemy*, as long as those of his Race continued to reign in that Country.

Anno 230.
Ptolemy Euergetes 17.

(r) *Onias* the High-Priest of the *Jews* at *Jerusalem* growing very old, and increasing in Covetousness with his age, and being also a very weak and inconsiderate man, neglected to pay to King *Ptolemy Euergetes* the usual Tribute of twenty Talents, which had constantly been paid by the former High-Priests his Predecessors, as the stated Tribute annually due to the Kings of *Egypt* from them. And the arrears now

Anno 226.
Ptolemy Euergetes 21.

(o) *Athenæus* lib. 4. cap. 13. That it was in a second Expedition that *Seleucus* was taken Prisoner by *Arsaces*, appears from this that *Justin* tells us, he returned from the first Expedition to quell Insurrections at home, raised there against him in his absence, lib. 41. cap. 5. (p) *Justin*. lib. 41. c. 4. (q) *Justin*. lib. 41. c. 5. (r) *Josephus* Antiq. lib. 12. cap. 3.

growing high, the King sent *Athenion* one of his Court to *Jerusalem*, to demand of the *Jews* the Money, and to require full payment of it forthwith to be made, threatening, that in case this were not immediately comply'd with, he would send his Soldiers to dispossess them of their Country, and divide it among them. On the arrival of *Athenion* at *Jerusalem* with this message, the whole City was put into a great fright, as not knowing what course to take for the appeasing of the King's wrath, and the delivering of themselves from the danger that was threatened. At this time (/) there was a young Man of great reputation among the *Jews* for his Prudence, and Justice, and sanctity of Life, called *Joseph*, who was nearly related to *Onias*; for he was the Son of *Tobias*, a prime Man of that Nation, by a Sister of his. *Joseph* being absent at his seat in the Country, when this Messenger came to *Jerusalem*, his Mother took care to send him an account of what had happened; whereon coming immediately to *Jerusalem*, he very severely upbraided his Uncle with his ill management of the publick interest of the People, as thus, for the saving of his Money, to expose them to such Danger; (For in those times the High-Priest was the chief Governor in all the temporal Affairs, as well as the Ecclesiastical of that Nation :) And he further told him, that things being brought to this pass by his ill Conduct, there was no other way to be taken for the remedy, but for him to go to the *Egyptian* Court, and there endeavour by his application to the King to make up the matter. But *Onias*, by the dulness of his Temper, as well as by his Age, wanting vigour for such an undertaking, utterly declined it, telling his Nephew, that he would quit his station both in Church and State, rather than put himself upon that journey; whereon *Joseph* desired, that the matter might be committed to him, and he would go to the King in his stead; which *Onias* readily

(/) *Josephus* Antiq. lib. 12. cap. 4.

consenting to, *Josepb* went up unto the Temple, and there called together the People (for the outer Court of the Temple was the usual place for the assembling of the People on all occasions) and acquainted them of his having undertaken, by the appointment of *Onias*, to go Ambassador from them to the King on their behalf; and if they thought fit to approve hereof, he desired them no longer to disturb themselves with fears; for he doubted not, but that, on his access to the King, he should be able to set all right again with him. At which the People much rejoicing gave him great thanks for what he had proposed to do for them, and earnestly desired him to proceed in it. Hereon he immediately went to find out *Athenion*, and having gotten him to his House, and there entertained him as long as he tarried at *Jerusalem* with a very kind and splendid Hospitality, and having also at his departure presented him with several very valuable gifts, he sent him away fully engaged to make as fair a representation to the King as the case would bear, and at the same time assured him, that he would forthwith follow after him to the *Egyptian* Court, there to give the King full satisfaction as to the matter which he had sent him about. *Athenion* returned to *Alexandria* exceedingly well pleased with the kind and obliging Entertainment which he had from *Josepb*, and so much taken with the prudent Behaviour, and noble Deportment, which he observed in him, that on his making his report to the King of his Embassy, and his telling him of the intentions of *Josepb* the High-Priest's Nephew speedily to attend him for the giving of him full satisfaction, he took occasion to set forth his Character with so great advantage, as made the King very desirous of seeing him, and fully prepared to receive him with all manner of favour and respects. Assoon as the Ambassador was gone from *Jerusalem*, *Josepb* having taken up of the Bankers of *Samaria*, twenty thousand Drachms, which amounted to about seven hundred pound of our Money, and

thereby provided himself with an equipage to appear at the *Egyptian* Court, he set out for *Alexandria*; and having, on the way thither, chanced on the Road to fall in with several of the chief Nobility of *Cæle-Syria* and *Phœnicia*, who were travelling to the same place, he joined company with them in the remaining part of the journey. Their business thither was to farm of the King his Revenues of those Provinces, and having provided themselves with very splendid Equipages to make the better appearance at *Ptolemy's* Court, they laughed at *Joseph* for the meanness of his, and made it the subject of their sport for the most part of the way, as they went. *Joseph* bore all this with Patience, but in the mean time accurately observing the Discourse which they had with each other about their business, he got thereby such an insight into it, as put him in a Condition to laugh at them ever after. On their arrival at *Alexandria* they found the King was gone to *Memphis*; *Joseph* alone hastned thither after him, and had the good fortune to meet him on the road returning to *Alexandria*, while *Athenion* was with him and his Queen in the same Chariot. Assoon as *Athenion* had espy'd him, he pointed him out to the King, telling him, that this was the young Man, *Onias's* Nephew, of whom he had spoken so much to him. Whereon the King called him to him, and took him into his Chariot, and having talked to him of the ill usage of *Onias* towards him in not paying him his Tribute, *Joseph* excused his Uncle by reason of his age and weakness in so handsom a manner, as not only satisfy'd the King, but also raised in him so good an opinion of the Advocate, that he took him into his particular favour, and on his arrival at *Alexandria*, ordered him to be lodged in the Palace, and to be there maintained at his own Table. And *Joseph* afterwards did him that service, as made him sufficient recompence for it: For when the day was come, whereon the King used annually to let to farm the Revenues of the several Provinces of his Empire, and they were set up

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in their order by way of Auction for the Highest Bidder; and the highest which the *Syrians* and *Phœnicians*, who had been *Joseph's* Fellow-travellers into *Egypt*, would bid for the Provinces of *Cœle-Syria*, *Phœnicia*, *Judea*, and *Samaria*, amounted to no more than eight thousand Talents: *Joseph* knowing from the Discourse which they had with each other on the Road, while he travelled with them, that they were worth more than twice as much, blamed them for beating down the King's Revenues to so low a price, and offered upon them double as much, bidding sixteen thousand Talents for those Provinces over and above the forfeitures: For he proposed to give so much for the ordinary Revenues only, and to return all the forfeitures besides into the King's Treasury, which used before to belong to the Farmers. *Ptolemy* liked very well the advancing of his Revenues by so large an Augmentation, but doubting the ability of the Bidder to make good his proposal, asked him what security he would give him for it; *Joseph* very facetiously reply'd, that he would give him the security of Persons beyond all exception; and when bid to name them, he named the King and the Queen to be bound to each other for the faithful performance of what he undertook; the King laughing at the pleasantness of the Answer, was so taken with it, that he trusted him upon his own Word, without any other Securities. Whereon *Joseph* having borrowed five hundred Talents at *Alexandria*, and satisfy'd the King as to his Uncle's arrears, was admitted to the Trust of being the King's Receiver-General of all his Revenues in the Provinces above-mentioned; and having received a Guard of two thousand Men at his desire for the supporting of him in the Execution of his Office, he immediately left *Alexandria* to enter on it. On his arrival at *Askelon*, and there demanding the King's duties, they not only refused payment, but also affronted him with rude and opprobrious Language, whereon having commanded his Soldiers to take up twenty of the Ring-leaders,

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leaders, he executed exemplary Justice upon them, and sent their forfeited Estates to the King, amounting to a thousand Talents: And he having done the like at *Scythopolis*, another City in *Palestine*, where he was resisted in the same manner, the example which he made of these two Places so terrified all the rest, that after this every where else the gates were opened to him, and all paid him the King's dues without any more refusal or opposition: Of which he having given the King a full account, the prudence and steadiness of his Conduct met with such thorough Approbation, that he continued in this Office under *Ptolemy Euergetes*, and *Ptolemy Philopator* his Son, two and twenty years, till *Ptolemy Epiphanes* the Son of *Philopator* lost those Provinces to *Antiochus the Great*, King of *Syria*, in the first Year of his Reign. For there I place the end of the two and twenty Years, which *Josephus* assigns him for his continuance in this Office, and not in the end of his Life, as most others do. For the same *Josephus* tells us, that he was a (s) young Man when he first undertook it; and in another place, that he was (t) very old when he sent *Hyrchanus* his Son into *Egypt*, which was some time before his death. But two and twenty Years was too short a time from being young to grow very old: For supposing him to have been thirty when he first became Tax-gatherer for the King of *Egypt* in *Syria* and *Palestine*, two and twenty more would make him but fifty-two, and he could not be said to be old at that age, and much less at any time before it. *Cæle-Syria* and *Palestine* had been again restored to *Ptolemy Epiphanes*, on his marrying *Cleopatra* the Daughter of *Antiochus the Great*; and after that it was, that *Joseph* having been again restored to his Office of Tax-gatherer in those Provinces, sent *Hyrchanus* into *Egypt* to congratulate the King on the birth of his eldest Son, he being then too old, as (u) *Josephus* tells

(s) *Josephus's words are, that he then was νεῖς καὶ ἐτι τὴν ἡλικίαν*, Antiq. lib. 12. cap. 4. (t) Being hindred, saith *Josephus*, from going himself into *Egypt* on that occasion ἐπὶ γέρας, i. e. by reason of his old age, Antiq. ibidem. (u) Antiq. ibidem.

us, to go himself. Allowing the twenty-two years of *Joseph's* Office of Tax-gatherer in *Cæle-Syria* and *Palestine* for the King of *Egypt*, to end on *Antiochus's* taking those Provinces from *Ptolemy Epiphanes*, and that on their being again restored to him, *Joseph* was again restored to his Office, and dy'd in it about the beginning of the Reign of *Seleucus Philopator* in *Syria*, this will salve all difficulties in the History which *Josephus* gives us of this matter. That his Life could not end with these two and twenty years hath been already shewn, for he was an old Man before he dy'd; and where then can the end of these two and twenty years of his Office be better placed, than where ended in those Provinces the authority of the King of *Egypt*, under which he held it? And this ending of these two and twenty years tells us where they did begin; and that they could not begin sooner than where I have said, the age of *Onias* sufficiently proves. For the History (*w*) of *Josephus* tells us, it was when he was grown very old, which must determine us to the latter end of his Life, and it was but eight years before his death where I place it. They who put the beginning of these twenty-two years higher up, or end them with the end of *Joseph's* Life (as most Chronologers do both) can never make *Josephus* consistent with himself, in that relation which he hath given us of this whole matter.

Seleucus having continued a Prisoner in *Parthia* till this time (*x*) there died of a fall from his Horse, as he was riding abroad. *Athenæus* (*y*) tells us, that *Arfaces* maintained him Royally during his Captivity; but that he released him (as some will have it) doth not any where appear. *Justin* tells us, that he dy'd in the manner as I have related, being (*z*) then in banishment, and having lost his Kingdom; which

(*w*) *Antiq. ibidem.* (*x*) *Justin. lib. 27. cap. 3.* (*y*) *Lib. 4. cap. 13.*

(*x*) *Seleucus amisso regno equo præcipitatus finitur. Sic fratres quasi germanis casibus exules ambo post regna scelerum suorum pœnas luerunt. Justin. lib. 27. cap. 3.*

can be understood no otherwise, than of the banishment and loss of reigning, which he sustained by being held in Captivity by this *Parthian* King, till he dy'd in it. His Wife was *Laodice* the Sister of *Andromachus*, one of the Generals of his Armies; by her he had two Sons and a Daughter; the Sons were *Seleucus* and *Antiochus*, the Daughter he marry'd to *Mitbridates* King of *Pontus*, with whom he gave *Phrygia* to him in Dower.

Seleucus being the eldest of the two sons, (a) succeeded him in the Throne, and took the name of *Ceraunus*, i. e. the Thunderer, a title which very little became him: For he was a very weak Prince in body, mind and purse, and never did any thing worthy of that name: His Reign was very short, and his Authority low both in the Army and the Provinces; and that he was supported in either, was owing to his Kinsman *Achæus*, the Son of *Andromachus* (b) his Mother's brother, who being a wise and valiant Man, regulated and guided his affairs, as well as the shattered state, his Father left them in, would admit. As to *Andromachus*, he having been taken Prisoner by *Ptolemy* in the wars which he had with *Callinicus*, was detained a Prisoner at *Alexandria* during all this Reign, and some part of the next, till at length the *Rhodians*, to gain favour with *Achæus*, got him released and sent him to him, while he reigned in *Lesser Asia*.

Attalus, King of *Pergamus*, (c) having possessed himself of all *Lesser Asia* from Mount *Taurus* to the *Hellepont*, *Seleucus* marched with an Army against him, leaving *Hermias*, a *Carian*, his Lieutenant in *Syria* during his absence. *Achæus* his Kinsman accompanied him in this Expedition, and served him in it,

(a) Polybius lib. 4. p. 315. & lib. 5. p. 386. Appian in Syriacis.
 (b) Polybius lib. 4. p. 317. (c) Polybius lib. 4. p. 315.

as well as the circumstances of his affairs would admit.

But Money being wanting to pay the Army, and the weakness of the King rendering him contemptible to the Soldiers, (d) *Nicanor* and *Apaturius*, two of his chief Commanders, conspired against him, while he lay in *Pbrygia*, and by poison put an end to his Life.

Anno 223.
Ptolemy Euergetes 24.

But *Achæus* being then in the Army revenged his Death by cutting off the Traiterous Authors of it, with all that were concerned with them in the Treason. And afterwards managed the Army with that Prudence and Resolution, that he not only kept all there in order, but also prevented *Attalus* from reaping any advantage from this accident, which otherwise might have ruined the whole interest of the *Syrian* Empire in those Parts. *Seleucus* dying without Children, the Army (e) offered *Achæus* the Crown, and several of the Provinces concurred with them herein. But he then generously refused it, though he was afterwards in a less favourable juncture forced to assume it in his own defence, having then no other way left to secure himself against the designs, which the Ministers at Court had there contrived for his ruin. At present, instead of taking it to himself, he carefully preserved it for the next Lawful Successor, *Antiochus* the Brother of the late deceased King, who was then a Minor not exceeding the fifteenth year of his age. When *Seleucus* marched into the *Lesser Asia*, he sent him to *Babylonia* to be (f) there educated; and there he was at the time of *Seleucus's* Death. From whence being (g) sent for to *Antioch*, he there ascended the Throne after his Brother, and sat on it thirty-six years. By reason of

(d) Polybius *ibid.* Appianus in *Syriacis.* Justin. lib. 29. cap. 1. Hieronymus in cap. xi. *Danielis.* (e) Polyb. *ibidem.* (f) i. e. at *Seleucia*, which stood in the Province of *Babylonia*, and was then the Metropolis of all the Eastern Parts instead of *Babylon*, which was now desolated. (g) Polybius *ibid.* & lib. 5. p. 386. Hieronymus in cap. xi. *Danielis.* Appianus in *Syriacis.* Justin. lib. 29. cap. 1.

the many great Actions done by him, he had the Surname of *Magnus* (i. e. *the Great*.) *Achæus*, the better to secure him in the Succession, sent part of the Army, which followed *Seleucus*, to him into *Syria* under the Command of *Epigenes*, one of the most experienced Commanders of the late King; the rest he retained with him in the *Lesser Asia* for the support of the *Syrian* interest in those Parts.

Antiochus (b) on the first settling of his Kingdom, sent *Molon* and *Alexander* two Brothers, into the East, making the former Governor of *Media*, and the other Governor of *Persia*. All the Provinces of *Lesser Asia* he committed to the Charge of *Achæus*. *Epigenes* he made General of the Forces which he kept about him, and retained *Hermias* the *Carian* to be his chief Minister of State, in the same Station which he held under his Brother. *Achæus* soon recovered (ij) all that *Attalus* had wrested from the *Syrian* Empire, and reduced him within the narrow limits of his own Kingdom of *Pergamus*. But (i) *Alexander* and *Molon* despising the youth of the King, as soon as they were settled in the Provinces which they were sent to govern, rebelled against him, and set up for themselves, each declaring himself Sovereign of the Country he had taken possession of.

While these things were a doing, there hapned a very violent Earthquake in the East, which made great devastations in those Parts, especially in *Caria*, and the Island of *Rhodes*. In the Latter, (k) it threw down not only the Walls of the City of *Rhodes*, and their Houses, but also the Great *Colossus* there erected in the Mouth of their Harbour, which was one of the seven Wonders of the World. It was (l) a prodigious

(b) Polybius lib. 5. p. 386. (ij) Polybius lib. 4. 315.
 (i) Polybius lib. 5. p. 386. (k) Eusebii Chronicon. Orosius lib. 4. cap. 13. Polybius lib. 5. p. 428, 429. (l) Plinius lib. 34. cap. 7. Strabo lib. 14. p. 652. vide etiam Scaligeri Animadversiones in Eusebii Chronicon. No. 1794. p. 137.

Statue of Brass there erected to the Sun, of seventy Cubits, or one hundred and five foot in height, and every thing else of it was in proportion hereto. *Demetrius Poliorcetes* having, for a whole Year, besieged the City of *Rhodes*, without being able to take it, at length being wearied out with so long lying there, was content to make Peace with them, as I have already related in the eighth Book of the first Part of this History. On his departure thence, he left the *Rhodians* all his Engines and other preparations of war, which he had there provided for the carrying on of that Siege. These the *Rhodians* afterwards sold for three hundred Talents, with which money, adding other sums thereto, they erected this *Colossus*. The Artificer that made it (m) was *Chares* of *Lindus*, who was twelve years in compleating the work; and sixty-six years after it was thrown down by this Earthquake. It was begun therefore to be made in the year before Christ 300, it was finished in the year 288, and overthrown in the year 222. On this accident the *Rhodians* (n) sent abroad Ambassadors a begging to all the Princes and States of the *Grecian* Name or Original, who exaggerating their losses, procured vast Sums for the repairing of them, especially from the Kings of *Egypt*, *Macedon*, *Syria*, *Pontus*, and *Bithynia*, which above five times exceeded the value of their damages. And when they had got the Money, instead of setting up the *Colossus* again (for which most of it was given) (o) they pretended an Oracle from *Delphos* that forbad it, and put the whole Sum into their own Pockets; whereby they very much enriched themselves. So this *Colossus* lay where it fell without being any more erected, and there was let lie 894 years; till at length, in the year of our Lord 672, (p) *Moawias*, the sixth Caliph or Empe-

(m) Plinius ibidem. (n) Polybius lib. 5. p. 428, 429. (o) Polybius ibidem. Strabo lib. 14. p. 652. (p) Zonaras sub regno Constantis Imperatoris Heraclii Nepotis, & Cedrenus. Vide etiam Scaligerum loco modo citato.

ror of the *Saracens*, having taken *Rhodes*, sold the brass to a *Jewish* Merchant, who loaded with it nine hundred Camels, and therefore allowing eight hundred pound weight to every Camel's burden, the brass of this *Colossus*, after the waste of so many years by the rust and wear of the brass itself, and the purloinings and embezzlements of men, amounted to seven hundred and twenty thousand pound weight.

Towards the end of this year (q) died *Ptolemy Euergetes*, King of *Egypt*, after he had reigned over that Kingdom twenty-five Years: He was the last King of that race that (r) governed himself with any temper or virtue, all that after succeeded being monsters of Luxury and Vice. After having made Peace with *Syria*, he mostly apply'd himself to the enlarging of his Dominions Southward, and he (s) extended them a great way down the *Red-Sea* making himself master of all the Coasts of it both on the *Arabian*, as well as the *Ethiopian* side, even down to the Straits, through which it dischargeth itself into the Southern Ocean.

On his death he was succeeded (t) by *Ptolemy Philopator* his Son, (u) a most profligate and vicious young Prince. He was supposed to have (w) made away his Father by poison, and he had not been long on the Throne, ere he added to that Parricide the murder (x) of his Mother, and of *Magas* his Brother; and a little after followed the death of *Cleomenes* King of *Sparta*, occasioned by the same measures of wickedness and barbarity. (y) He having been vanquished and driven out of *Greece* by *Antigonus*, King of *Ma-*

(q) Polybius lib. 2. p. 155. Justin. lib. 29. cap. 1. Plutarch. in Cleomene. Ptolemæus Astronomus in Canone. (r) Strabo lib. 17. p. 796. (s) Monumentum Adulitanum. (t) Ptolemæus Astronomus in Canone. Eusebius in Chronico. (u) Plutarchus in Cleomene. Strabo, ibidem. Polybius lib. 5. p. 380, 381. (w) Justin. lib. 29. cap. 1. (x) Plutarchus in Cleomene. Polybius lib. 5. p. 380, 382. (y) Plutarchus in Cleomene. Polybius lib. 5.

cedon, fled to *Ptolemy Euergetes*, and was kindly received by him; but that King a little after dying, he had not that favour from his Successor; however, being looked upon as a person of great wisdom and sagacity, *Sofibius*, who was *Philopator's* chief Minister of State, thought fit to communicate to him his Master's design of cutting off *Magas* his Brother, and to ask his advice about it; which *Cleomenes* having dissuaded him from, and given some reasons for it, which much displeased *Sofibius*, occasion was taken from another matter to cast him into Prison; from whence having gotten loose and gathered his friends and followers together, who came with him from *Sparta*, he took the advantage of *Ptolemy's* being absent from *Alexandria*, to call and excite the people to assume their Liberty, and free themselves from the Tyranny which they were then under; but not succeeding in this Attempt, he slew himself in the Streets of the City, as did also the rest that were with him. *Plutarch*, in his Life of *Cleomenes*, hath given us a full narrative of this matter, and so also hath *Polybius* in the fifth Book of his History.

Antiochus (z) taking the advantage of *Euergetes's* death, and the succession of so voluptuous and profligate a Prince after him, thought it a proper time for him to attempt the recovery of *Syria*; and *Hermias* his prime Minister pressed hard for his going in person to this war, contrary to the Opinion of *Epigenes* his General; who thought it chiefly concerned him to suppress the Rebellion of *Alexander* and *Molon* in the East, and therefore advised him to march immediately in person with the main of his Army for the subduing of those Rebels, before they should gather greater strength in the revolted Provinces against him. But the Opinion of *Hermias* taking place, *Antiochus* marched towards *Cale-Syria* with one part of his Army, and sent *Zeno* and *Theodotus Hermiolius*, two of his Generals, with the other to

(z) Polybius lib. 5. p. 387.

Justin. lib. 30. cap. 1.

suppress the Rebels. While he was on his March towards *Cæle-Syria*, being arrived at *Seleucia* near *Zeugma*, there (a) was brought thither to him *Laodice* the daughter of *Mitbridates* King of *Pontus* to be his wife, which caused his stay for some time in that place to celebrate the Nuptials. But the joy of his marriage was soon interrupted by ill news from the East. For (b) his Generals there being over-power'd by the joint Forces of *Alexander* and *Molon*, were forced to retire, and leave them masters of the field. Hereon *Antiochus* inclining to the advice given by *Epigenes*, resolved to desist from his Expedition into *Cæle-Syria*, and march directly with all his Forces into the East for the suppressing of this Rebellion, before it should grow to any greater head. But (c) *Hermias* persisting in his former opinion for the sake of some private views of his own, which he had therein, overbore all opposition to it, and prevailed with the King to send another General with more forces into the East, and proceed himself in his former intended Expedition into *Cæle-Syria*. The General sent into the East was *Xinetas* an *Achæan*, whose Commission was to join the Forces which were there before under the two former Generals, and take upon him the chief Command of the whole Army. But he came off with worse success, than those whom he succeeded: For (d) passing the *Tigris*, he was there drawn into a snare, and circumvented by a stratagem of the Enemy's, and he and all the Forces that passed with him were cut off and destroyed; whereon the Rebels made themselves masters of the Province of *Babylonia*, and almost all *Mesopotamia*, without any opposition. In the interim (e) *Antiochus* proceeding in his Expedition into *Cæle-Syria*, penetrated as far as the Valley, which lieth between the two ridges of Mountains called *Libanus* and *Antilibanus*; but there

(a) Polybius lib. 5. p. 388.

(b) Polybius lib. 5. p. 389.

(c) Idem p. 390.

(d) Idem p. 391, 392, 393.

(e) Poly-

bius lib. 5. p. 390.

he found the passes of those Mountains so well fortified, and such resistance made in them by *Theodotus* an *Ætolian*, who was there Governor for *Ptolemy*, that he was forced to retreat without making any further progress that way. And the ill news, which he had by this time received of the loss of *Xinetas* and his Army in the East hastned his return. For now (f) being fully convinced, that he had nothing else to do, but to follow the advice which *Epigenes* had at first given him, and march in person against the Rebels, and all else about him being of the same opinion, he fully resolved on it, and *Hermias* durst not say any more against it. But to be revenged on *Epigenes* for thwarting his Designs herein, he did by forged Letters fix a Plot of Treason upon him, and caused him to be cut off for it: In the interim *Antiochus*, tho' the year was now far spent, passed the *Euphrates*, and having there joined his other Forces, that he might be the nearer at hand for action the next Spring, he put his Army into Winter-quarters in those Parts, and there waited the proper season for the beginning of the War.

And as soon as that approached, (g) he marched directly to the *Tigris*, and having passed that River, forced *Molon* to a battle, wherein he got such an entire Victory over him, that the Rebel finding his cause absolutely lost, out of despair, slew himself. *Alexander* was then absent in *Persia*, but *Nicolas* another Brother escaping from the Battle brought him the ill news thither; whereon they slew first their Mother, then their Wives and Children, and lastly themselves; that so they might avoid falling into the hands of the Conqueror. And thus ended this Rebellion (as it is to be wished all Rebellions might end) in a most calamitous destruction of all that were concerned in it.

Anno 220.
Ptolemy Philopator 2.

(f) Polybius lib. 5. p. 393. 394. 396, &c.

(g) Polybius lib. 5. p. 395.

After this Victory (b) the remains of the conquered Army submitted to the King, who after a severe reprimand upon them for their Rebellion received them to pardon, and ordered them into *Media*, under the Command of those whom he sent to regulate the affairs of that Province; and then returning to *Seleucia* on the *Tigris*, there continued for some time to give his Orders for the resettling of his Authority in the revolted Provinces, and the reducing of all things again in them to their former Order; which having effected by such proper Instruments as he thought fit to employ herein, he marched against the *Atropatians*, a People inhabiting on the West of *Media* in the Country now called *Georgia*. (ij) *Artabazes* their King being then a very old Man, and grown decrepit with Age, was so terrified on the Approach of *Antiochus*, with his victorious Army, that he sent Ambassadors to make his Submission, and agreed to Peace with him on his own Terms.

By this time *Hermias* through his Insolence and haughty conduct, (i) growing intolerable to his Master, as well as to all else, *Apollonphanes* the King's Physician, who had at all times his Ear on the occasions of his Health, took the advantage of it to represent unto him the danger he was in from this Minister, telling him, that it was time for him to look to himself, and take care that he did not meet with the same fate, as his Brother did in *Phrygia*, and be cut off by those he most confided in; That it was manifest, *Hermias* was laying designs for himself; and that no time was any longer to be lost for the preventing of them. *Antiochus*, who had the same sentiments with his Physician, but had hitherto suppressed them out of diffidence to whom to communicate them, very gladly received the Proposal, and immediately entered on Measures for the ridding himself of this odious and dangerous Minister, and accordingly

(b) Idem p. 398, 399.
lib. 5. p. 400, & 401.

(ij) Idem p. 400. (i) Polybius,

as it had been concerted, having drawn him off from the Army to accompany him on a walking abroad to take the Air, as was pretended for his Health, as soon as he had thus decoyed him at a convenient distance from all that might give him any assistance, he ordered him to be cut off by those that attended him, which was much to the satisfaction of all the Provinces of the *Syrian* Empire. For he being a Man of great Cruelty, Pride and Insolence, managed all things with Severity and Violence, bearing no contradiction to his Sentiments, or opposition to any thing he would have done, or suffering any person or thing to stand in his way to what he intended, which drew on him a general Odium every where. But no where was there a more signal Instance of it, than at *Apamea* in *Syria*; for there they no sooner heard of his Death, but they fell on his Wife and Children, whom he had left in that City, and stoned them all to death.

After this *Antiochus* having thus successfully managed his Affairs in the East, and settled all the Provinces there under such Governors, as he thought he might best confide in, (k) he marched back into *Syria*, and there put his Army into Winter-quarters; and at *Antioch* spent the remaining part of the Year in consulting with his Ministers, and the Officers of his Army, about the operations of the next Year's War.

For he had still two dangerous Enterprizes to undertake for the restoring of the *Syrian* Empire, the first against *Ptolemy* for the recovery of *Syria*, and the other against *Achæus*, who had made himself master of all the *Lesser Asia*. For *Ptolemy Euergetes*, having in the beginning of the Reign of *Seleucus Callinicus* seized all *Syria*, as hath been above related, a great part of it was still held by his Successor the present *Egyptian* King, and *Antiochus* had reason to be very uneasy in having him so near a neighbour. And

(k) Polybius ibidem.

as to *Achæus*, it hath been already related how he refused the Crown, when offered him on the death of *Seleucus Ceraunus*, and instead of putting it on his own Head faithfully preserved it for *Antiochus* the next rightful Heir. Hereon *Antiochus* committed to him the Government of all his Provinces in *Lesser Asia*, which charge he having managed with that Valour and wisdom of Conduct, as to recover them all out of the hands of *Attalus* King of *Pergamus*, who had in a manner made himself absolute Master of them, this Success made him envied by the chief Minister, and others, who had the King's Ear at Court; and therefore Resolutions being taken to suppress him, forged Letters were produced to prove him to have entertained traiterous Designs for the usurping of the Crown, and to hold Correspondence with *Ptolemy*, and to be in League with him for this purpose; which (l) *Achæus* having notice of, found he had no other way to secure himself against the mischievous Machinations of those Men, than by doing what he was charged with. And therefore being necessitated for his own defence to set up for himself, he assumed the Crown, which he had before refused, and declared himself King of *Asia*. So that *Antiochus* having these two dangerous Wars upon his Hands, which of these two he should first undertake, either that against *Ptolemy* for the recovery of *Syria*, or that against *Achæus* for the recovery of *Lesser Asia*, was the matter which was under debate in the King's Council.

But at length upon full Consideration (m) it being resolved first to reduce all that belonged to the Syrian Empire on that side Mount *Taurus*, before they marched over it against *Achæus*, the Operations of the ensuing Campaign were concerted and ordered accordingly. For the Garrisons, which the *Egyptians* had in *Syria*, being the deepest Thorn in their Side, and which they were most sensible of, it was thought the

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(l) Polybius lib. 5. p. 401.

(m) Polybius lib. 5. p. 402.

best Course to remove this first. And therefore at present only threatening Letters were sent to *Achæus*, and the whole Army rendezvoused at *Apamea* to carry the War into *Cæle-Syria*. But in a Council there held before the March of the Army from thence, *Apollophanes* the King's Physician having represented, how preposterous a thing it was for him to pass into *Cæle-Syria*, and leave *Seleucia*, a place so near his Capital, in the Enemies hands behind him, he drew all over to him by the reason of the thing. For this City stood upon the same River with *Antioch*, at the distance only of fifteen Miles below it, near the Mouth of that River. On *Ptolemy Euergetes's* having invaded *Syria* in the Cause of *Berenice* his Sister, which hath been above related, he seized this City, and a Garrison of *Egyptians* having been then placed in it, they had held the place ever since, now full twenty-seven Years; which was not only a constant annoyance to the *Antiochians*, but also intercepted their communication with the Sea, and spoiled all their Trade that way. For *Seleucia* lying near the Mouth of the River *Orontes* was the Sea-port to *Antioch*, and they suffered much by being deprived of it. All which being set forth by *Apollophanes* in his representation of this Matter, it fully determined the King and all his Council to follow the Measures he proposed, and begin the Campaign with the Siege of *Seleucia*; and (n) accordingly the whole Army marched thither, and invested that Place, and having carried it by a general Assault drove the *Egyptians* thence.

After this *Antiochus* hastned into *Cæle-Syria*, (o) being called thither by *Theodotus* the *Ætolian*, *Ptolemy's* Governor of that Province, with offer of putting the whole Country into his hands. It hath been already related, how valiantly he repulsed *Antiochus* in his last irruption into that Country. But this was not enough to please those who governed at Court;

(n) Idem p. 404, & 405.

(o) Idem p. 405, & 406.

they expected more from him, which they imagin'd was in his Power to have done, and therefore called him to *Alexandria* to answer for it at the peril of his Head. And altho' he were acquitted on the hearing of his Cause, and sent back to his Government; yet he did not acquit them of the wrong they did him by this injurious Accusation, but returned into *Cæle-Syria* with such resentment and indignation for this ill Usage and Affront that he resolved to be revenged for it. And while he attended his Cause at Court, having observed in how vile and dissolute a manner all lived there, this augmented his Indignation, he not being able to bear with any patience his being made obnoxious to so despicable a set of Men. For nothing could be more lewd and abominable than the conduct of *Philopator*, during all the time of his Reign; and his whole Court was formed after his Example. He is said to have poisoned his Father, and he made this the more believed, that after his decease, he openly and avowedly put to death *Berenice* his Mother, and *Magas* his only Brother. And then thinking himself free from all control, and fear of danger, he gave himself up to the vilest Entertainments of Lust, Luxury, and Beastiality, minding little else, than the glutting of himself in all the Pleasures, which these most detestable Vices could afford him. His chief Minister was (p) *Sofibius*, a Man bad enough to suit the Service of such a Master, and crafty enough to know and use all the means whereby best to secure his Interest under him. But those that most governed him were (q) *Agathocles*, *Agathoclea* his Sister, and *Oenanthe* their Mother. The first was his Pathic, the second his Concubine, and the last his Bawd to serve him in providing for the worst of his Lusts. *Agathoclea* was at first a publick Woman, and a common Strumpet, but having en-

(p) Plutarchus in Cleomene. Valesii excerpta ex Polybio, p. 64.

(q) Plutarchus ibidem. Athenæus lib. 13. p. 577. Justin. lib. 30. cap. 1 & 2.

gaged *Philopator's* Affection, she had an absolute ascendant over him all his life after, and his love to her was the foundation on which was built his Favour to the other two. *Theodotus* on his being at *Alexandria* having observed all this, could not but abhor so vile a Conduct, and being a gallant Man scorned to be any longer under it, and this with his resentments for his ill Usage, put him upon a resolution of seeking for a new Master, that might be more worthy of his Service. And therefore on his return to his Province, having seized *Tyre* and *Ptolemais* he declared for King *Antiochus*, and sent him the Message I have mentioned to call him into those Parts, and on his arrival delivered to him these two Cities, whereby he put him in a fair way of becoming master of all the rest of that Country. *Nicolas* one of *Ptolemy's* Generals in those Parts made some opposition to him on this Invasion, altho' not sufficient to obstruct his Progress. For altho' he were a Country-man of *Theodotus's*, as being an *Ætolian*, yet he would not join with him in this Defection, but still adhered to the Interest of King *Ptolemy* according to his first Engagements to him; and therefore as soon as *Theodotus* had seized *Ptolemais*, he besieged him in it. And on *Antiochus's* marching thither to raise the Siege he seized the Passes of Mount *Libanus* against him, and defended them to the utmost; but being over-born by the superior Power of *Antiochus* he was forced to recede, and *Antiochus* had thereon *Tyre* and *Ptolemais* put into his Hands by *Theodotus*; where having found great Magazines of War, which *Ptolemy* had in these two places prepared and laid up for his Army, and also a Fleet of forty Sail of Ships, he seized both for his Service. The Ships he delivered to *Diognetus* his Admiral with Orders to sail to *Pelusium*, purposing at the same time to march thither by Land with all his Army, and invade *Egypt*. But being informed that at that time of the Year the Banks of *Nile* used to be cut, and all the Country laid under Water, and that therefore the invading of that

that Realm was then impracticable, he altered his purpose, and turned all his Force for the reducing of the rest of *Cæle-Syria*; and having taken some Places in it by surrender, and others by force, he at length made himself master of *Damascus*, the chief City of the Province, having taken it by (r) a Stratagem, with which he over-reached *Dion*, who had the command of it for King *Ptolemy*. His last attempt in this Campaign (s) was upon *Dora*, a maritime Town near Mount *Carmel*, called *Dor* (s) in the Holy Scriptures; but the Place being strongly situated, and well fortified, and provided for, by the care of *Nicolas*, he could make no impression upon it, and therefore was glad to accept of a Proposal, which was there offered him, of making a Truce with *Ptolemy* for four Months; and thereon drawing off under the Credit of it, he marched back to *Seleucia* on the *Orontes*, and there put his Army into Winter-quarters, leaving those Places which he had taken in this Year's War under the Care and Government of *Theodotus* the *Ætolian*.

During this Truce (t) a Treaty was set on foot between the two contending Princes, but without any other design on either side, than to gain time. *Ptolemy* lacked it to make preparation for the ensuing War, and *Antiochus* to look after *Achæus*. For he having now manifest designs of usurping *Syria* from him, as well as *Lesser Asia*, he wanted to be at home to provide against them. In this Treaty the chief Point in debate was, to whom *Cæle-Syria*, *Phœnicia*, *Samaria* and *Judea*, did belong by virtue of the Partition, that was made of *Alexander's* Empire between *Ptolemy*, *Seleucus*, *Cassander* and *Lysimachus*, after the death of *Antigonus* slain in the Battle of *Ipsus*. *Ptolemy* claimed these Provinces, as having been by that Treaty assigned, as he said, to *Ptolemy Soter* his Great-

(r) Polyænus lib. 4. cap. 15. (s) Polybius lib. 5. p. 409.

(t) Joshua xi. 2. xvii. 11. Judges i. 27. 1 Kings iv. 11. 1 Chron. vii. 29. (t) Polybius lib. 5. p. 409, 410, 411.

Grandfather. On the other side *Antiochus* alledged, that they had in that Partition been assigned to *Seleucus Nicator*, and therefore he claimed them to belong to him, as the Heir and Successor of that King in the Syrian Empire.

While these Pretences were alledged on both sides, and neither yielded to the other, the time of the Truce wore out, and nothing being effected by the Treaty (v) both Parties again provided for the War. *Nicolas*

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the *Ætolian* having giving sufficient Proof of his Valour and Fidelity in his last Year's Service for King *Ptolemy*, was this Year made his Generalissimo for this War, and had the whole care of his Interest in the contested Provinces committed to his Charge; and *Perigenes* his Admiral was sent with a Fleet to carry on the War by Sea. *Nicolas* having rendezvoused his Forces at *Gaza*, and being there furnished from *Egypt* with all necessary Accoutrements and Provisions for the War, marched directly from thence for Mount *Libanus*, and seized the Straits, which lay between that ridge of Mountains and the Sea, through which it was necessary for *Antiochus* to pass, resolving to expect him there, and by the advantage of the Place, obstruct his further Progress that Way. In the interim *Antiochus* was not idle, but having made all due preparations for the War both by Sea and Land, committed his Fleet to the Command of *Diognetus* his Admiral, and then marched himself with his Army by Land. The Fleets on both sides coasting the Armies, as they marched by Land, they all met at those Straits where *Nicolas* had posted himself. And while *Antiochus* there assaulted *Nicolas* by Land, the Fleets encounter'd at Sea, and the Battle was begun on both sides both by Sea and Land at the same time, and in sight of each other. At Sea the Fight ended upon equal Terms on both sides, neither Party getting the better of the other. But at Land *Antio-*

(v) Polybius lib. 5. p. 411, 412, &c.

ebus having gotten the advantage, *Nicolas* was forced to retire to *Sidon* with the loss of four thousand of his Men slain and taken, and thither also *Perigenes* followed him with the *Egyptian* Fleet. *Antiochus* pursued them thither both by Sea and Land, with intention to besiege the Place; but finding it too strongly provided with Men, and all other Necessaries as to be easily taken, he thought not fit to sit down before it, but having sent his Fleet to *Tyre*, he marched with his Army into *Galilee*, and having taken *Philoteria* on the North end of the Sea of *Tiberias*, and *Scythopolis* (or *Bethsan*) on the South end he marched to *Attabyrium* a City situated on Mount *Tabor*, the Mountain afterwards made famous by the Transfiguration of our Saviour on it, and by a Stratagem soon made himself master of the Place, and by taking these Cities having brought all *Galilee* under him, he marched over the River *Jordan* into the Land of *Gilead*, and took possession of all that Country, which formerly had been the Inheritance of the Tribes of *Reuben*, and *Gad*, and the half Tribe of *Manasseh* on that side of the River. After that he took *Rabbah* of the Children of *Ammon*. *Polybius* calls it *Rabatamana* (i. e. (u) *Rabbath-Ammon*.) I have shewn before, how *Ptolemy Philadelphus* having rebuilt this City called it *Philadelpbia*. It being strong and populous, it made a vigorous resistance against *Antiochus*, and all his Army; but at length he brought them to a surrender by stopping their Water-course. On his making himself master of this place he forced all the neighbouring *Arabs* to submit to him. But by this time the year being far spent, he repassed the River *Jordan*, and having placed *Hippolochus* and *Kereas* (who lately revolted to him from King *Ptolemy*) in the Government of *Samaria* with five thousand men to keep that part of the Country in quiet, he led back all the rest of his Forces to *Ptolemais*, and there put them into Winter-quarters.

(u) So *Rabbah* of *Ammon* is written in the Hebrew Language, see the Hebrew Text Deuteron. iii. 11. 2 Sam. xii. 26. Jeremiah xlix. 2.

As soon as the Spring begun (*w*) both parties again took the Field. *Ptolemy* having gotten together an Army of seventy thousand Foot, five thousand Horse, and seventy-three Elephants, ordered them to rendezvous at *Pelusium*, where putting himself at the head of them, as soon as all was got ready for the march, he led them over the Deserts, that parted *Egypt* and *Palestine*, and encamped at *Raphia*, a Town lying between *Rhinocorura* and *Gaza*, and there *Antiochus* met him with an Army little inferior to his. For he had sixty-two thousand Foot, six thousand Horse, and an hundred and two Elephants. And there he encamped, first within ten furlongs, and afterwards within five of the enemy. While they lay thus near to each other, many bickerings hapned between parties, as they went out on each side, either for watering or forage, and many bold adventures were made by particular Persons from both Armies. But that of *Theodotus* the *Ætolian* was the most remarkable. For (*x*) being well acquainted with the *Egyptian* usages, as having long served *Ptolemy* till he revolted from him to *Antiochus*, he took the advantage of a dusky evening, when his face could not be well discerned, to enter into the enemies Camp with two Companions, and being there taken for one of them went into *Ptolemy's* Tent with design to have killed him, and with that one stroke to have put an end to the War. But not finding him there, he slew his chief Physician instead of him, wounded two others, and then amidst the hurry and tumult raised hereon escaped safe back again into his own Camp. At length both Kings (*y*) drew out all their forces for a decisive battle, and both rid before the Front of their respective Armies to excite and encourage their men for

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(*w*) Polybius lib. 5. p. 421, 422, &c. Hieronymus in cap. xi. Danielis. (*x*) Polybius lib. 5. p. 423. 3 Maccab. cap. 1. (*y*) Polybius lib. 5. p. 423—427. 3 Maccab. cap. 1. Hieronymus ibid. Justin. lib. 30. cap. 1.

the fight. *Arfinoe*, who was sister and wife to King *Ptolemy*, accompanied him in this Action, and not only exerted herself in the encouraging of the Soldiers before the fight, but also continued with her Husband in the battle throughout all the heat and dangers of it. The Event of the battle was, *Antiochus* commanding the right wing routed the opposite wing of the enemy, but pursuing them too far, in the interim the other wing of the enemy having beaten his left wing fell upon the main body then left naked, and utterly broke them before he could return to their assistance. An old Officer of *Antiochus's* army observing which way the cloud of dust went, concluded from thence, that the main body was routed, and shewed it to the King. But altho' he immediately returned, he came too late to recover this fault, finding all the rest of his army put to flight on his coming back to them. Hereon he was forced to retreat first to *Raphia*, and next to *Gaza* with the loss of ten thousand of his men slain, and four thousand taken Prisoners; after which being no more able to make head against *Ptolemy* in those Parts he quitted them to the Conqueror, and having gathered together the remains of his broken forces he returned with them to *Antioch*. This battle at *Raphia* was fought at the same time, that *Hannibal* vanquished *Flaminius* the Roman Consul at the Lake of *Thrasimenus* in *Hetruria*.

On the retreat of *Antiochus* (z) the Cities of *Cæle-Syria* and *Palestine* were at a strife, which of them should first yield themselves again to *Ptolemy*. For having been long under the Government of the *Egyptians*, they were in their affections inclined rather to their old Masters, than to *Antiochus*. It was only by force that they had submitted to the latter, and therefore that force being now removed, they returned again to their former bent, and *Ptolemy's* Court was throng'd with Ambassadors from them to make

(z) Polyb. lib. 5. p. 427, 428.

their submissions and offer presents unto him: Among whom were Ambassadors from the *Jews*, who were all kindly received. *Ptolemy* having thus regained these Provinces made a Progress through them, and among other Cities, which he visited in this perambulation, (a) *Jerusalem* was one, that had this favour from him. On his arrival thither he took a view of the Temple, and there offered up many Sacrifices to the God of *Israel*, and made many oblations to the Temple, and gave several very valuable Donatives to it. But not being content to view it only from the outer Court, beyond which it was not lawful for any Gentile to pass, he would have pressed into the Sanctuary itself, and into the Holy of Holies in the Temple, where none but the High-Priest only once a year on the great day of Expiation was to enter. This made a great uproar all over the City. The High-Priest informed him of the sacredness of the Place, and the Law of God, which forbade his entrance thither. And the Priests and Levites gathered together to hinder it, and all the People to deprecate it, and great Lamentation was made every where among them on the apprehension of the great profanation, which would hereby be offered to their holy Temple, and all hands were lifted up unto God in prayer to avert it. But the King the more he was opposed growing the more intent to have his will in this matter pressed into the inner Court, but as he was passing further to go into the Temple itself, he was smitten from God with such a terror and confusion of mind, that he was carried out of the place in a manner half dead; on this he departed from *Jerusalem* filled with great wrath against the whole Nation of the *Jews*, for that which hapned to him in that place, and venting many threatnings against them for it.

The High-Priest who withstood *Ptolemy* in this attempt upon the Temple was (b) *Simon* the Son of *Onias*,

(a) 3 Maccab. cap. 1. (b) 3 Maccab. cap. 2. Josephus Antiq. lib. xii. cap. 4. Eusebius in Chronico. Chronicon Alexandrinum.
the

the second of that name. For his Father dying towards the end of the former year, he succeeded him in his Office, and this was the first year of his Pontificate, and it was well that a wiser man was then in that Office, when this difficulty hapned. For during the whole time of *Onias's* ministration all the affairs of the *Jews* were both in Church and State very negligently and supinely managed. For he being a very weak man, and withal exceedingly covetous, minded little else, but how to heap up money. (c) The *Samaritans* observing this took the advantage of it to be very vexatious to the *Jews*, and out of their old enmity to them did them many and great damages, plundering and ravaging their Country, and carrying many of the Inhabitants into captivity, and selling them for Slaves; and this they had in some measure practised ever since the contention arose between *Antiochus* and *Ptolemy Philopator* about the Provinces of *Cale-Syria* and *Palestine*, skreening themselves sometimes under the one side, and sometimes under the other, according as they found they might be most vexatious to the *Jews*. And during all the time that this war lasted, the *Jews* suffered very much by it from both Parties, as did all the rest of the Inhabitants of *Palestine*. For *Palestine*, of which *Judæa* was a part, being one of the Countries in contest, while these two potent Princes thus strove for it, it hapned to those, that dwelt in it (as usually it doth to all others in this case) that they were miserably grinded between both. For as sometimes the one side, and sometimes the other were masters of the Country, they were sure to be harassed by each in their turns. And this continued to be their case, as long as that contest lasted, and they suffered exceedingly by it.

Antiochus, as soon as he was returned to *Antioch*, (d) sent Ambassadors to *Ptolemy* to move for Peace. That

(c) Josephus Antiq. lib. xii. cap. 3. (d) Polybins lib 5. p. 428. Justin. lib. 30. cap. 1. Hieronymus in cap. xi Danielis.

which induced him to this was, he mistrusted the fidelity of his own people, finding on his return both his interest and his authority much sunk by his late misfortune at *Raphia*; and another reason for it was, it was time for him to look after *Achæus*. For he having by his Victories over *Attalus* made himself absolute master of all the *Lesser Asia*, should he be let alone to settle his Authority there, *Antiochus* well saw it would not be long, ere he must expect him in *Syria*, there to push for the whole Empire; to prevent this he thought it his best course to make peace with *Ptolemy*, lest having two such powerful Enemies, one on each hand of him, to deal with at the same time, he should be crush'd between them. And therefore he empower'd his Ambassadors to yield to *Ptolemy* all those Provinces which were in contest between them, that is all *Cæle-Syria* and *Palestine*. I have afore shewn, that *Cæle-Syria* contained that part of *Syria* that lay between the Mountains *Libanus* and *Anti-Libanus*, and *Palestine* all that Country which was formerly the Inheritance of the Children of *Israel*, and that the maritime Parts of both were what the *Greeks* called *Phœnicia*. All this *Antiochus* was willing to part with to the King of *Egypt* for the obtaining of Peace with him in the present juncture, choosing rather to quit his claim to all these Countries, than for the sake of them to run the risk of losing all the rest. And accordingly a Truce being agreed on for a year, before that was expired a Peace was made upon the Terms proposed, and hereby *Antiochus* was left wholly at leisure to attend the recovery of *Lesser Asia*, and the suppressing of *Achæus*, which was a matter of much greater moment unto him at this time; and *Ptolemy*, that he might be again fully at liberty to follow his voluptuous enjoyments, was as fond of being rid of this war as the other. And therefore as soon as the Truce was concluded, after having tarried three Months in those Provinces, to settle his affairs in them, he committed the chief command over them to *Andromachus*

of *Aspendus*, and returned again to *Alexandria*; and on his arrival thither immers'd himself again deeper, than ever, in all the beastly pleasures of his former life; and that he might not be interrupted in his enjoyment of them, he sent *Sofibius* his chief Minister to *Antioch* to turn the Truce into a Peace, which was accordingly done on the Terms I have mentioned. And thus *Ptolemy* for the sake of his lusts contenting himself with the recovery of the Provinces of *Cæle-Syria* and *Palestine*, made no other advantage of his victory at *Raphia*; but this did not content his people, who expected much more from it. It's certain had he pursued that blow, he might have deprived *Antiochus* not only of *Palestine* and *Cæle-Syria*, but of all the rest of his Empire; and this was what the *Egyptians* would have had done, and were very angry, when they found themselves disappointed of it by so disadvantageous a Peace. The discontent which followed herefrom, gave rise to those disorders in *Egypt*, which soon after broke out into a Rebellion; and thus *Ptolemy* by avoiding a war abroad caused one at home in his own Kingdom.

Ptolemy, on his return to *Alexandria*, carrying thither with him his anger against the *Jews*, for their obstructing his entrance into their Temple at *Jerusalem*, resolved to be revenged for it on all of that Nation, who were then at *Alexandria*. And therefore (e) he published a Decree, and caused it to be engraven on a pillar erected at the Gates of his Palace, whereby he forbid all to enter thither, that did not sacrifice to the Gods which he worshipped, whereby he excluded the *Jews* from all access to him, either for the suing to him for Justice, or the obtaining of his protection, in what case soever they should stand in need of it. And whereas the Inhabitants of *Alexandria* were of (f) three Ranks, 1st, The *Macedonians*, who were the Original founders of the City, and had the

(e) 3 Maccab. cap. ii.

(f) Strabo lib. 17. p. 797.

first right in it, 2dly. The Mercenary Soldiers who came thither to serve in the Army, and 3dly, The Native *Egyptians*; and by the favour of *Alexander the Great*, and *Ptolemy Soter*, the *Jews* were enrolled among (g) the first rank, and had all the Privileges of Original *Macedonians* conferred on them, *Philopator* resolved to deprive them of this right. And therefore by (b) another decree ordered, that all of the Jewish Nation, that lived in *Alexandria*, should be degraded from the first Rank, of which they had hitherto always been from the first founding of the City, and be enrolled in the third Rank among the common people of *Egypt*, and that all of them should come thus to be enrolled, and at the time of their enrolment have the mark of an Ivy leaf, (i) the badge of his God *Bacchus*, by an hot iron impressed upon them, and that all those, who should refuse to be thus enrolled and stigmatized with the said Mark should be made slaves; and that if any of them should stand out against this Decree, he should be put to death. He would have them marked with the Badge of his God *Bacchus*, not only in that by his drunkenness he had made himself a great devotee of his, but most especially in that the *Ptolemys* of *Egypt* pretended to derive (k) their pedigree from him, and therefore he himself was marked with this Badge; for which reason they gave him the nickname of (l) *Gal-lus*, because the Priests called *Galli* were so marked. So saith the author of the *Greek Etymologicon*; his words are, (m) *Ptolemy Philopator was called Gal-lus, because he was stigmatized or marked with the leaf of an Ivy, in the same manner as the Priests called Galli; for in all the Bacchinal Solemnities they were crowned*

(g) Josephus Antiq. lib. 12. cap. 1. & contra Apionem lib. 2.
 (b) 3 Maccab. cap. 2. (i) 2 Maccab. vi. 7. (k) Theophilus Antiochenus ex Satyri Historia. (l) Ἐν ἐπιτομῇ χρονῶν, à Scaligero edita p. 254. Chronic. Alexandrin. (m) Γάλλος ὁ φιλοπατωρ Πτολεμαῖος διὰ τὰ φύλλα κισσῆ κατασίζχθαι ὡς οἱ Γάλλοι, &c.

with Ivy. But that he might not seem an enemy to all of that Nation, he ordained, that as many of them as would be initiated into the Heathen Religion, and sacrifice unto his Gods, should retain their former Privileges, and remain still in the same Rank, which they were of before. But of the many thousands of the Jewish race, which then dwelt at *Alexandria*, there were found only three hundred who accepted of this Condition, and forsook their God to gain the favour of their King. The rest stood all firm to their Religion, rather choosing to suffer any thing, than depart in the least from it. And those of them that had riches, freely parted with them to the King's officers to get themselves excused from being thus enrolled and stigmatized; but others were forced to submit hereto. But all of them so abhorred those that apostatized from their God to please the King on this occasion, that they thenceforth excluded them from all manner of communication with them, none of them vouchsafing after that to converse, or on any occasion whatsoever to have any more to do with such impious wretches; which being interpreted as done by them in opposition to the King's authority, (n) this so enraged him against them, that he took a resolution of destroying them all, that is not only those *Jews* that were of *Alexandria*, but all the other of that Nation, wheresoever they lived within his Dominions, purposing first to begin with those of *Egypt*, and then to proceed in the next place against the Inhabitants of *Judea* and *Jerusalem*, and extirpate the whole Nation. And therefore in the first place he sent out his orders to command, that all the *Jews*, who lived any where in *Egypt*, should be brought in chains to *Alexandria*, and (o) having them accordingly thus brought thither he shut them up in the *Hippodrome* (a large place without the City, where the people used to assemble to see Horse Races, and other Shows) purposing

(n) 3 Maccab. cap. iii.

(o) 3 Maccab. cap. iv.

there to expose them for a spectacle to be destroyed by his Elephants. But (p) when they were all met at the day appointed to see the sight, and the Elephants were brought forth ready prepared for the Execution, they were disappointed of the Show for that day by the King's absence. For being late up the night before at a drunken Carousal he slept so long the next day, that the time for the show was over, before he awoke; whereon it was put off to the next day following; and then the same cause made another disappointment. For another such fit of drunkenness had so drowned his thoughts, that when called up the next morning then to see the show, he remembred nothing of it, but thought those out of their wits who spoke to him of it, which caused that the show was put off again to the third day. All this while the *Jews* continuing shut up in the *Hippodrome* ceased not with lifted-up hands and voices to pray unto God for their deliverance, which he accordingly vouchsafed unto them. For on the third day, when the King was present, and the Elephants were brought forth, and made drunk with Wine mingled with Frankincense (as they had been the two days before) that they might with the more rage execute what was intended upon those people, and were accordingly let loose upon them, instead of falling upon the *Jews*, they turned their rage all upon those who came to see the show, and destroyed great numbers of them; and besides several appearances were seen in the air, which much frightened the King, and all the Spectators. All which manifesting the interposul of a divine power in the protection of those people, *Philopator* durst not any longer prosecute his rage against them, but ordered them to be all again set free, and fearing the divine vengeance upon him in their behalf, for the appeasing and diverting of it, he restored them to all their privileges, rescinding and revoking all his Decrees, which he had published

(p) 3 Maccab. cap. v.

against them. And he added over and above many gifts and favours unto them; among which one was, that he gave them Liberty to put to death all those *Jews*, who had apostatized from their Religion, which they accordingly executed, not sparing a man of them. *Josephus* gives us no account in his Antiquities of all this matter, but there is mention of it in his second Book against *Apion*. But it is to be observed, that we have this only in the *Latin* Edition of *Ruffinus*. For the *Greek* Text is there wanting, and also there this whole matter is said to be transacted in the Reign of *Ptolemy Physcon*, many Years after the time where I have here placed it according to the third Book of the *Maccabees*. For there the whole History of this Persecution, and the deliverance of the *Jews* from it is at large related, it being the whole subject of that Book; and therein it is said to have been all transacted in the reign of *Ptolemy Philopator* immediately on his return from *Syria* after the victory obtained by him at the Battle of *Raphia*, and when that Battle was fought *Polybius* and other Authors have told us.

The name of *Maccabees* was first given to *Judas* and his Brethren, for the reason which will be hereafter mentioned. And therefore the first Book and the second Book, which give us an account of their actions, are called the first Book and the second Book of the *Maccabees*. But because they were sufferers in the cause of their Religion, hence others who were like sufferers in the same cause, and by their sufferings bore witness to the Truth, were in after-times called also *Maccabees* by the *Jews*. And for this reason it is that *Josephus* having written apart by itself the History of those who suffered martyrdom under the persecution of *Antiochus Epiphanes*, gives it the title of the *Maccabees*. And for the same reason this History of the Persecution of *Ptolemy Philopator* against the *Jews* in *Egypt*, and their suffering under it, is called the third Book of *Maccabees*, altho', as to the subject matter of it, it ought to be called the first Book.

Book. For the things, which it relates, were first in order of time, as being transacted before ever those *Maccabees*, of whom we have the History in the first and second Book of the *Maccabees*, were at all in being. But this Book being of less authority and repute than the other two, it hath for this reason been reckoned after them according to the order of dignity, tho' it be before them in the order of time. It seems to have been written by some *Alexandrian Jew* in the *Greek* language not long after the time of *Siracides*. What is related in the beginning of it concerning the exploit of *Theodotus*, the battle of *Raphia*, and *Arfinoe's* accompanying her Husband in it, is manifestly taken from *Polybius*, and therefore it must have been written after the publication of that History. It is extant also in *Syriac*, but the Author of that version seems not well to have understood the *Greek* Original. For in some places he varies from it through manifest ignorance of the *Greek* language. It is in most of the ancient Manuscript Copies of the *Greek Septuagint*, as particularly it is in the *Alexandrian* Manuscript in the King's Library at *St. James's*, and in the *Vatican* Manuscript at *Rome*, which are two of the ancientest Manuscripts of the *Septuagint* now in being: But was never inserted into the vulgar *Latin* version of the *Bible*, or is it to be found in any Manuscript of it. And that version being only in use through the whole western Church till the reformation, the first Translations, which we have of the *Bible* into *English*, were made from thence, and for that reason none of those having the third Book of *Maccabees* among the Apocryphal Books, it hath never since been added, though it deserves a place there much better than some parts of the second Book of *Maccabees*. For though it comes to us in a Romantick dress with some enlargements and imbellishments of a Jewish invention, yet it is not to be doubted, but the ground-work of it is true, and that there really was such a Persecution raised against the *Jews* of *Alexandria* by *Ptolemy Philopator*, as that

Book relates; there are accounts of other Persecutions, (q) they there underwent, altogether as bad, which no one doubts of. The first authentic mention we have of this Book, is (r) in *Eusebius's* Chronicon. It is also named with the two other Books of the *Maccabees* in the 85th of the Apostolick Canons. But when that Canon was added is uncertain. Some Manuscript *Greek Bibles* have not only this third Book of the *Maccabees*, but also *Josephus's* History of the Martyrs, that suffered under *Antiochus Epiphanes*, (s) inserted after it by the name of *the fourth Book of the Maccabees*.

In the interim *Antiochus* after the Peace made with *Ptolemy* turning all his thoughts to the making of war against *Achæus*, and having made great preparations for it, (t) marched over Mount *Taurus* into *Lesser Asia* for the suppressing of him; where having joined himself in League with *Attalus* King of *Pergamus*, by virtue of this conjunction he so distressed *Achæus*, that he drove him out of the Field, and shut him up in *Sardis*, and thereon sitting down before that place besieged him in it with his whole Army.

Achæus (u) there held out above a year against him; in the interim many Sallies were made, and many Skirmishes were fought under the walls, till at length in the second year of the Siege by the craft of *Ligoras* one of *Antiochus's* commanders the City was taken, whereon *Achæus* retreated into the Castle, and there defended himself for some time, till at last he was by the treacherous contrivance of two crafty *Cretans* delivered into the hands of *Antiochus*. The manner of it was thus. (w) *Ptolemy Philopator* having entered into a strict alliance with *Achæus* was much concerned on his hearing of his being so closely shut up in the Castle of *Sardis*, and therefore committed it to the care of

(q) See *Philo's Book against Flaccus*, and *the History of his Embassy to Caligula*. (r) Pag. 185. (s) Vide *Hoddium De Bibli-*

orum Textibus Originalibus p. 649. (t) *Polybius lib. 5. p. 444,*

446. (u) *Polybius lib. 7. p. 506, 507.* (w) *Polybius lib.*

8. p. 522, 523, &c.

his

his chief Minister *Sofibius* by any means possible to get him out of this danger. There being at that time in *Ptolemy's* Court a crafty *Cretan* called *Bolis*, who had long resided there, *Sofibius* consulted with him about this matter, and asked his advice for the finding out of proper means for the accomplishing of what his master desired. *Bolis* asking time to consider of it, at the next conference undertook the matter, and communicated to him the way, which he thought of, whereby to accomplish it. For he told him, that he had an intimate friend, who was also a near relation of his called *Cambylus*, that was Captain of the *Cretan* Mercenaries in *Antiochus's* Army, and had then the keeping of a fortress behind the Castle at *Sardis*; that him he would deal with to permit *Achæus* to make his Escape that way. *Sofibius* approving of the project forthwith sent *Bolis* to *Sardis* to put it in Execution, and gave him ten Talents to bear him through in it. *Bolis* having communicated the matter to *Cambylus*, they like two (x) crafty Knaves consulting together how to make the most of it, agreed to discover the whole to *Antiochus*, and on his promise of a suitable reward to turn the plot for the betraying of *Achæus* into his hands, and then divide that reward, and also the ten Talents, which *Bolis* had from *Sofibius*, between them. *Antiochus* on his receiving of this proposal was much pleased with it, and promised rewards large enough to encourage the undertakers to go on with the Plot. *Bolis* by the means of *Cambylus* having got into the Castle, and by virtue of his Credentials from *Sofibius*, and other friends, gained full credit with the unfortunate Prince, so that he was thereby induced to put himself into the hands of these two false *Cretans*, they as soon as they had gotten him out of the Castle seized his person, and delivered him to *Antiochus*, who having caused him forthwith to be beheaded did thereby put an end to the

(x) *The Cretans were always infamous for falseness and knavery. Hence St. Paul to Titus, chap. i. ver. 12. The Cretans are always Lyars.*

Asian war. For as soon as the Death of *Achæus* was known, they that were in the Castle forthwith surrend'rd, and soon after all the other places through the *Asian* Provinces did the same. And therefore *Antiochus* having received them all again under his obedience, left such Governors over them, as he might best confide in, and then returned again to *Antioch*.

About this time the discontents of the *Egyptians* against *Philopator*, which I have above mentioned, broke out into a Civil war. Anno 213. Ptolemy Philopator 9. *Polybius* (y) tells us, that there was such a war, but neither he nor any other Author gives us any account of the event of it. But *Philopator* still retaining his Royal Dignity and Power without any diminution of either, this sufficiently proves, that he mastered this difficulty. Which side the *Jews* (who now made a considerable Part of the bulk of the people of *Egypt*) took in this war, is not said, but it seems most likely that they were of that party, which came by the worst. For *Eusebius* (z) tells us, that about this time forty thousand of them were cut off and destroyed.

Antiochus having settled his affairs in *Lesser Asia*, (a) made an Expedition into the *East* for the reducing of those Provinces, which had revolted from the *Syrian* Empire, and the *Parthians* having lately seized *Media*, his first attempt was upon that Province. There reigned at that time over the *Parthians* *Arfaces*, the son of that *Arfaces*, who first founded the *Parthian* Empire. He taking the advantage of *Antiochus's* being otherwise engaged in his wars with *Ptolemy* and *Achæus*, had entered *Media* and made himself master of that Country, and added it to his former Dominions. On *Antiochus's* approach that way he endeavoured to hinder his passage by stopping up all the wells in the Desarts, through which he was to march, no Army

(y) Lib. 5. p. 444.
Lib. 10. p. 598—602.

(z) In Chronico p. 185.
Appian, in Syriacis,

(a) Polybius
being

being able there to be subsisted without them. But *Antiochus* being aware of the design sent a party of Horse before him to secure those wells, who having driven away the party that was sent to destroy them, *Antiochus* safely passed those Desarts with all his Army, and entering *Media* drove *Arfaces* thence, and having recovered all that Country spent the remainder of the year in settling of it again in its former Order under his Dominion, and in providing for the further operations of the war.

Early the next spring (b) he marched into *Parthia*, and there having obtained the same Success as in *Media*, *Arfaces* was forced to retreat into *Hyrkania*, where thinking to secure himself behind the Mountains, which parted that Country from *Parthia*, he placed Guards in all the passes, through which the Syrian Army was to march, hoping thereby to obstruct their further progress that way.

Anno 211.
Ptolemy Philopator 11.

But *Antiochus* as soon as the Season would admit took the Field to drive them thence; and (c) by dividing his army into several parties, and assailing those Guards all at the same time in their several Stations he soon made himself master of all those passes; and therefore marching securely through them over those Mountains he descended from them with all his Army into the Country of *Hyrkania*, and there laid siege to *Syringis* the Capital of the Province, and after some time having by undermining the walls made a great breach in them, he took the place by storm, and all the Inhabitants surrendered themselves to his mercy. In the interim *Arfaces* was not idle, but all the way as he retreated having gathered forces, at length (d) made up an Army of an hundred thousand foot and twenty thousand horse, with which being strong enough to face the enemy he made a

Anno 210.
Ptolemy Philopator 12.

(b) Polybius lib. 10. p. 599. (c) Polybius lib. 10. p. 600, & 601.
(d) Justin. lib. 41. cap. 5.

stand against him, and with great valour opposed his further progress, which drew out the war into a great length. But after many conflicts that hapned between the two Armies no further advantage being gained on the part of *Antiochus*, he found it would be no easy matter for him to vanquish so valiant an enemy, and wholly dispossess him of the Provinces which he had been so long settled in.

And therefore he became (e) inclined to hearken to terms of accommodation for the ending of so troublesome a war, and accordingly a Treaty being set on foot it was agreed that *Arsaces* should hold *Parthia* and *Hyrkania* on the terms of becoming a Confederate of *Antiochus's*, and assisting him in his wars for the recovery of the other Provinces which had revolted from him.

Antiochus having thus made peace with *Arsaces* (f) carried the war in the next place against *Euthydemus* King of *Bactria*. It hath been above related how *Theodotus* first usurped *Bactria* from the Empire of the *Syrian* Kings, and left it to his Son of the same name. Him *Euthydemus* having vanquished and driven out reigned in his stead, and being a very valiant and wise Prince he maintained a long war against *Antiochus* in defence of the Country which he had made himself master of, and every where made good his ground against him; so that *Antiochus* only wasted his army in this Country without gaining any advantage by it.

In the interim *Philopator* went on in his old course of life, giving himself wholly up to his lusts, and voluptuous delights. *Agathoclea* his Concubine, and *Agathocles* her Brother, who was his Catamite, governed him absolutely. Drinking, gaming, and lasciviousness were the whole employments of his life. *Sofibius* being an old crafty Minister, who had

(e) Justin. lib. 41. cap. 5. (f) Polybius lib. 10. p. 620.

now served in the Court under three Kings, did, as far as the favourites would permit, manage the affairs of the State, in which by his long experience he was thoroughly versed, but was wicked enough to serve such a King, and such his favourites, in all their vilest purposes. While things were thus managed, (g) *Arfinoe*, who was sister and wife to *Philopator*, was little regarded; which she not having patience enough to bear, spared neither her Complaints, nor her Clamours on all occasions, which much offending the King, and also the whore and the catamite, who governed him, orders were given to *Sofibius* to put her to death, which he accordingly executed by the hands of one *Philammon*, whom he employed for the effecting of this cruel and barbarous murder. *Justin* (h) calls her *Eurydice*, and *Livy* (i) *Cleopatra*, but according to *Polybius*, who writeth with the most exactness of these matters, her name was *Arfinoe*.

These things (k) very much displeasing the people, they forced *Sofibius* during the life-time of the King to quit his office of chief Minister, and called to it *Tlepolemus*, a young Nobleman of great note in the Army for his valour and military prowess and skill, and by a general vote in the Grand Council appointed him to succeed therein. And accordingly *Sofibius* resigned to him the King's Signet, which was the Badge of his Office, and by virtue hereof *Tlepolemus* managed all the publick affairs of the Kingdom during the remainder of the King's life; but in that short time he abundantly shewed, that he was no way equal to the charge he undertook, having neither the experience, craft, nor application of his Predecessor to qualify him for it.

Anno 206.
Ptolemy Philopator 16.

In the mean while *Antiochus* carried on the war

(g) Polybius lib. 15. p. 719. Valefii excerpta p. 65. Justin. lib. 30. cap. 1. (h) Lib. 30. cap. 1. (i) Lib. 27. (k) Valefii excerpta ex Polybio lib. 16.

against

against *Eutbydemus* in *Bactria*, (1) but after his utmost efforts for the dispossessing him of that Country, finding that he made but little progress herein, by reason of the valour and vigilancy of those he had to deal with, he grew weary of the war, and therefore admitted Ambassadors from *Eutbydemus* to treat of an accommodation. By them *Eutbydemus* complained of the injustice of the War, which *Antiochus* had made against him, telling him that he was not of those that had revolted from him, and that therefore he had not on this account any right of war against him. That the Revolt of the *Bactrians* from the *Syrian* Empire had been made under the leading of others before his time. That he was possessed of that Country by having vanquished and driven out the Descendants of those Revolters, and held it as the just price of his victory over them. He further ordered it to be suggested to *Antiochus*, that the *Scythians* taking the advantage of the war in which they were now warring each other, were preparing a great Army to invade *Bactria*, and that therefore, if they continued any longer their contention about it, a fair opportunity would be given those Barbarians to take it from both. This consideration, added to the desire which *Antiochus* afore had to get rid of this tedious and troublesome war, brought him to agree to such Terms as produced a Peace; for the confirming and ratifying of which *Eutbydemus* sent his son to *Antiochus*, who took such liking to the young man, that he gave him one of his Daughters in Marriage, and for his sake allowed the father to take the Title and Stile of King of *Bactria*. And then having received from him all his Elephants (which was one of the Terms of the Peace) he marched over Mount *Caucasus* into *India*, where having renewed his League with *Sophagasenus*, the King of that Country, and received so many Elephants from him, as when added to those

(1) Polyb. lib. 11. p. 651.

which he had from *Euthydemus*, made up their number to an hundred and fifty, he marched from thence into *Arachosia*, and from that Country into *Drangiana*, and from thence into *Carmania*, settling as he went all those Countries in due order under his Obedience.

After (m) having wintered in *Carmania* he returned through *Persia*, *Babylonia*, and *Mesopotamia*, again unto *Antioch*, after having been seven Years absent from thence on this Expedition. By the boldness of his

Anno 205.
Ptolemy Philopator 17.

Attempts, and the wisdom of his Conduct through this whole War, he gained the Reputation of a very wise and valiant Prince, which made his Name terrible through all *Europe*, as well as *Asia*, and thereby he kept all the Provinces of his Empire in thorough Subjection to him; and thus far his Actions might well have deserved the name of *the Great*, which was given unto him, and he might have carried it with full glory and honour to his Grave, but that he unfortunately engaged in a War with the *Romans*. Being blown up with vanity and conceit on the Reputation he had gained, he thought none could now stand before him, and this made him project the Conquest of *Greece* and *Italy*, but failing in the attempt he fell low by the ill Success of it, and afterwards concluded his Reign in a very unfortunate and dishonourable Death, as will be hereafter related.

He had not been long returned to *Antioch*, ere he had an Account of the death of *Ptolemy Philopator* King of *Egypt*. This Prince (n) having worn out a very strong Body by his intemperance and debaucheries, ended his Life, as it usually happens to others in this Case, before he had lived out half his Course. He was very little above twenty, when he first came to the Throne, and he sat on it only seventeen Years.

Anno 204.
Ptolemy Epi-
phanes 1.

(m) Polybius ibidem. (n) Justin. lib. 20. cap. 1, & 2.

After

After him succeeded (o) *Ptolemy Epiphanes* his Son, a Child of five Years old. None, but *Agathocles*, *Agathoclea*, and their Creatures, being about him at the time of his death, they (p) concealed it as long as they could, and in the interim plundered the Palace of all the Treasure and Riches there left by the deceased King, that they could lay their Hands upon; and at the same time were framing projects for their continuing in the same power, which they had under the deceased King, by usurping the Regency during the Minority of his Successor; and vainly imagining that they could carry this Point, if *Tlepolemus* were out of the way, they laid a Plot to have him cut off; and therefore when the King's death was known, (q) they called together (r) the *Macedonians* to a General Council, and when they were met, *Agathocles* and *Agathoclea* came out to them. And *Agathocles* having the young King in his Arms, after much weeping spoke to them. The effect of this Speech was to implore their Protection for the young King, whom, he said, his Father at his Death had delivered (pointing at *Agathoclea*) into her Hands, and that at the same time he had recommended him to the Fidelity of his *Macedonian* Subjects, and therefore he implored their aid and assistance against *Tlepolemus*, of whom he told them he had certain information that he was preparing to seize the Crown; and then he would have produced several Witnesses, whom he had then present, to prove his Charge. He foolishly hoped by this weak Artifice to have stirred up the *Macedonians* to cut him off, and then to have established himself upon his death in the Regency. But the folly of this contrivance being easily seen through, it at first provoked the laughter, and after-

(o) Ptolem. in Canone, Eusebius, Hieronymus, aliique. (p) Justin. lib. 30. c. 2. (q) Polybius lib. 15. p. 712, 713. (r) i. e. Those Alexandrians, who were of the Macedonian Race, and the Descendants of those, who were the first founders of Alexandria, or such as had been admitted to their Privileges.

ward the rage of all that heard it; and the ruin of him, and his Sister, and all their Creatures followed immediately after. For on this occasion all their Misdemeanours being called to remembrance, all the People of *Alexandria* arose in a general uprore against them. And therefore having first taken from them the young King, and placed him on the Throne in the publick Hippodrome, they there brought before him first *Agathocles*, and next *Agathoclea*, and *Oenante* their Mother, and caused them there, as by the King's Order, to be all put to death in his Presence, and then proceeded in the same manner against the Sisters and Kindred of *Agathocles*, and *Agathoclea*, and all other their Creatures, till they had cut them all off: and such reckonings wicked Favourites are often brought to when deprived of that Power, whereby they have abused the People. The Power alone in this case is apt enough to create envy, but is much more so, when imployed for unjust and wicked Purposes: the only Method to make any one safe in such Stations is to do nothing else in them, but what shall be in all times justifiable. About three days before this uprore hapned, (s) *Philammon*, who had been imployed in the murdering of *Arfinoe*, being come from *Cyrene* to *Alexandria*, the Ladies, who had been of her attendance hearing of it, took the advantage of this disorder to revenge on him the death of their Mistress. For breaking into his House, they fell upon him with Stones and Clubs, till they had beaten him to death; a Punishment which he well deserved, by becoming the Instrument of so wicked an Act. After this the Guardianship of the young King was for the present committed to the Charge of *Sosibius*, the Son of that *Sosibius* who had been the ruling Minister of the Court during the last three Reigns. Whether he were then living or no is not said; it's certain he lived to a very great Age, his continuance for above sixty Years in the Ministry is a sufficient Instance of it, and for

(s) Polybius ibidem.

this reason he was called (t) Πολυχρόνιος, i. e. *the long liver*. And no doubt by the *Sofibius*, who is said in the History of *Aristeas* to be one of the chief Promoters of the Greek Version of the Hebrew Scriptures, called the *Septuagint*, is meant none other than this *Sofibius*, by the writer of that Apocryphal Book. But whether he were brought so early upon the Stage, the distance of the time gives us reason to doubt. For we have placed the making of that Version in the Year 277, which was seventy-one Years before the time that he left the Ministry. He was (u) as crafty, and as wicked a Minister, as ever governed the publick affairs of any Kingdom, not caring how wicked and vile any means were, so that they conduced to the effecting of the ends he proposed; which is exactly that Scheme of Politicks, which *Machia-vel* hath since with a bare face recommended to the World, and so many in our time have practised after him. But that which is most remarkable in this old *Egyptian* Politician is, that he continued so long in Prosperity, and was permitted at last so easily to retire, which hath scarce ever hapned to any other that have acted by his Principles.

Antiochus King of *Syria*, and *Philip* King of *Macedon*, thinking to serve themselves of the advantage they had by the Death of *Philip* King after him, (w) entered into a League to divide his Dominions between them, agreeing that *Philip* should have *Caria*, *Libya*, *Cyrene*, and *Egypt*, and *Antiochus* all the rest. And accordingly *Antiochus* forthwith marched into *Cæle-Syria*, and *Palestine*, and partly this Year, and partly in the next, made himself master of those Provinces, and all the several Districts and Cities in them.

Scipio having beaten *Hannibal* in *Africa*, and there-

(t) Valesii Excerpta ex Polybio p. 65. (u) Valesii Excerpta ibidem. Plutarchus in Cleomene. (w) Polybius lib. 3. p. 159. & lib. 15. p. 707. Livius lib. 31. Justin. lib. 30. cap. 3. Hieronymus in cap. xi. Danielis,

by put an end to the second *Punic War* with Victory and Honour, the name of the *Romans* began to be every where of great Note; and therefore the *Egyptian* Court finding themselves much distressed by the League made between *Philip* and *Antiochus* against their Infant King, and the Usurpations which had thereon been made by them on his Provinces, (x) sent an Embassy to *Rome* to pray their Protection, offering them the Guardianship of their King, and the Regency of his Dominions during his Minority; and to induce them to accept hereof alledged, that the deceased King had recommended both to them at his Death. The *Romans* thinking this would enlarge their Fame complied with what was desired, and took on them the tuition of the young King.

Anno 202.
Ptolemy Epi-
phanes 3.

This Year being the 3560th Year of the *Jewish* Æra of the Creation, (y) the Writers of that Nation tell us, that *Joshua the Son of Perachia* was admitted President of the Sanhedrim, and *Nathan the Arbelite* his Vice-President, and that both together had the Charge of being Rectors of the Divinity School at *Jerusalem*. They tell us nothing in particular of the latter, neither is what they say of the other consisting with the time in which they place him, or of any truth as to the Matters related. For they tell us of him, that when *Alexander the Asmonean King of Judæa* slew the Doctors of the Law at *Jerusalem*, for telling him, that he ought to be contented with the Crown, and not hold that, and the High-Priesthood together, *Joshua* then escaping from his wrath fled into *Egypt*, and that *Jesus Christ* being his Scholar accompanied him thither. But the Year of the *Jewish* Æra above-mentioned, under which they place the first entering of this *Joshua* on his Presidentship, was two hundred Years before *Christ's* Birth, and many years also before the Reign of

(x) Justin. lib. 30. c. 2. (y) R. Abraham Zacutus in Juchasin. David Ganz in Zemach David. Shalshleth Haccabbalah.

Alexander the Asmonean in *Judea*; but to be out two or three hundred Years in their Chronology is nothing with the *Jews*. They are certainly the worst Historians, and the worst Accounters of Times, that ever pretended to be either.

The *Romans* having complied with the request of the *Egyptian* Embassy to them, which I have mentioned, (z) sent three Ambassadors to *Philip* King of *Macedon*, and *Antiochus* King of *Syria*, to let them know, that they had taken on them the Tuition of *Ptolemy* King of *Egypt* during his Nonage; and to require them that they therefore desist from invading the Dominions of their Pupil; and that otherwise they should be obliged to make War upon them for his Protection. After they had delivered this Embassy to both Kings, (a) *M. Emilius Lepidus*, who was one of them, according to the Instructions he had received from the Senate at his first setting out, went to *Alexandria* to take on him in their Name the Tuition of the young King, where having regulated his Affairs, as well as the then Circumstances of them would admit, he appointed (b) *Aristomenes* an *Acaranian* to be his Guardian, and chief Minister, and then returned again to *Rome*. This *Aristomenes* (b) was an old experienced Minister of that Court, who had long been conversant in all the Affairs of it, and having undertaken this charge, he managed it with great Prudence and Fidelity.

The first thing that he did, was to provide against the Invasions of the two confederated Kings; in order whereto he took care to recruit the Army with the best Soldiers he could get; for which purpose (c) he sent *Scopas* into *Ætolia*, with vast sums of Money to raise as many Men there as he could, they being then

(z) Livius lib 31. Justin. lib 30. cap. 3. (a) Justin. ibid. Valerius Maximus lib. 6. cap. 6. (b) Polybius lib. 15. p. 717. (c) Livius lib. 31.

reputed the best Soldiers of the Age. This *Scopas* had formerly been the chief Governor of that Country, and was a Person of great Note in his time for his military Skill and Prowess; when the time of his Ministry was expired, and he missed of being continued in it as he desired, he left *Ætolia*, and went into the Service of the King of *Egypt*; and being imployed to make his Levy, he brought to him from *Ætolia* six thousand stout Men, which was a very considerable Reinforcement to the Army.

At this time *Antiochus* having passed into *Lesser Asia*, and there engaged himself in a War with *Attalus* King of *Pergamus*, the Ministry at *Alexandria* took the advantage hereof to send *Scopas* with an Army into *Palestine* and *Cæle-Syria* for the recovery of those Provinces, where (d) he managed the War with that Success, that he took several Cities, and reduced all *Judea* by Force, and put a Garrison into the Castle at *Jerusalem*, and on the approach of Winter returned to *Alexandria*, with full Honour for the Victories he had obtained, and with as great Riches, which he had gathered from the Plunder of the Country. But it soon appeared, that his Successes this Campaign were mostly owing to the absence of *Antiochus*, and the want of that Opposition thereon, which otherwise would have been made against him.

For after *Antiochus* (e) had on the interposition of the *Romans* desisted from his War against *Attalus*, and was come in Person into *Cæle-Syria*, this soon turned the Scales, and brought the Victory absolutely over on the other side. For altho' *Scopas* came again with a great Army into those Parts, yet being encountred by *Antiochus* at *Panæas* near the Fountains of the

Anno 199.

Ptolemy Epi-
phanes 6.

Anno 198.

Ptolemy Epi-
phanes 7.

(d) Hieronymus in cap. xi. Danielis. Joëphus Antiq. lib. 12. cap. 3.

(e) Livius lib. 32.

River *Jordan*, he was (f) there overthrown with a great Slaughter, and forced to flee to *Sidon*; where being shut up with ten thousand of his Men, he was there besieged by *Antiochus*, till at length he was forced by Famine to surrender on Terms of Life only, and he and his Men were sent thence strip'd and naked. The Regency at *Alexandria* were not wanting to do the utmost for his Relief; for on their hearing of his being besieged in *Sidon*, they sent three of their best Generals with the best of their Forces to raise the Siege. But *Antiochus* having disposed all Matters so, that they could find no way to effect it, *Scopas* and his Men were forced to submit to the dishonourable Conditions I have mentioned, and to return to *Alexandria* to be there provided with new Clothes, and new Arms for future Service.

After this *Antiochus* (g) marched to *Gaza*, and finding there a Resistance that provoked his Anger, he gave up the Place, when taken, to be plunder'd and ravag'd by his Soldiers, and then having secured the Passes there against the March of any new Forces out of *Egypt* to disturb him in his Conquests, he marched back (h) and took in *Betanea*, *Samaria*, *Abila*, *Gadera*, and all other the remaining Parts of *Palestine* and *Cæle-Syria*, and made himself wholly master (i) of both the Countries, and all the Cities in them.

The *Jews* were at this time very much alienated in their Affections from the *Egyptian* King; whether it were by reason of the former ill Treatment of their Nation by his Father, or for some fresher ill Usage they had received, is not said. It's most likely it was because of the Ravages and Robberies of *Scopas* on his taking *Jerusalem* the former Year. For he was (k) a very covetous and rapacious Man, laying his

(f) Valesii Excerpta ex Polybio, p. 77, 78, &c. Hieronymus in cap. xi. Danielis. Josephus Antiq. lib. 12. cap. 3. (g) Valesii Excerpta ex Polybio, p. 87. (h) Josephus ibidem. (i) Justin. lib. 31. cap. 1. Livius lib 33. Polybius Legat. 72. p. 893. (k) Polybius lib. 17. p. 773.

Hands every where on all that he could get. And therefore on *Antiochus's* marching that Way (l) they willingly rendred all places unto him, and on his coming to *Jerusalem*, the Priests and Elders went out in a Solemn Procession to meet him, and received him with Gladness, and entertained him and all his Army in their City, provided for his Horses and Elephants, and assisted him with their Arms for the reducing of the Castle, where *Scopas* had left a Garrison. In acknowledgment hereof *Antiochus* (m) in a Decree directed to *Ptolemy* one of his Lieutenants, granted them many Privileges and Favours; and in another Decree published in their Favour, he particularly ordained that (n) no Stranger should enter within the (n) Sept of the Temple; which seems to have been provided against with respect to the attempt, which *Philopator* made to put a force upon them as to this Matter; and which, I doubt not, was no small part of the reason, that made them so disaffected to the *Egyptian* Cause, contrary to their former Inclinations towards it. And it is to be remarked, that *Antiochus* by former Favours granted by him to their Brethren, who were settled in *Babylonia* and *Mesopotamia*, had declared himself a Friend to their Nation in such a manner, as had made them much more desirous of having him for their Sovereign, than the *Egyptian* King who had used them ill, and therefore they gladly laid hold of this Opportunity to revolt from him. For *Antiochus* in his Eastern Expeditions having found the *Jews* of *Babylonia* and *Mesopotamia* very serviceable to him, and very steady to his Interest, entertained a great opinion of their Fidelity to him. And therefore (o) on some Commotions that hapned in *Phrygia* and *Lydia*, by a Decree directed to *Zeuxis* an old Commander of his, and then his Lieutenant in those Provinces, he or-

(l) *Josephus* Antiq. lib. 12. cap. 3. (m) *Josephus* ibidem.

(n) i. e. *Within the Sept called the Chel, within which no uncircumcised Person was to pass.* See *Lightfoot* Of the Temple, chap. xvii.

(o) *Josephus* Antiq. lib. 12. c. 3.

dered two thousand Families of the *Jews* of *Babylonia* and *Mesopotamia* to be sent thither for the suppressing of those Seditions, and the keeping of those Parts in quiet, commanding that they and all that they had should be transported thither at the King's Charges, and that on their arrival thither they should be placed in the strongest Fortresses for Guards of the Country, and have Lands and Possessions there divided out unto them for a plentiful Subsistence, and that, till they should receive the Fruits of those Lands, they should be maintained out of the King's Stores. All which was a great Argument of the Opinion he had of their Fidelity, and of the Confidence which on the account hereof he placed in them. And from those *Jews*, who were on this occasion transplanted from *Babylonia* into those Parts, were descended most of the *Jews*, whom we find afterwards scattered in great Numbers all over the *Lesser Asia*, especially in the times of the first preaching of the Gospel.

Antiochus having thus brought all *Cæle-Syria* and *Palestine* in subjection to him, projected the doing of the same in *Lesser Asia*, his grand aim being to restore the *Syrian* Empire to the full extent, in which it had been held by any of his Ancestors, especially by *Seleucus Nicator* the Founder of it. But to quiet the *Egyptians*, that they might not renew the war in *Palestine* and *Cæle-Syria* in his Absence, he sent (p) *Eucles* of *Rhodes* to *Alexandria*, with proposals of a Marriage between *Cleopatra* his Daughter, and King *Ptolemy*, to be consummated as soon as they should be of an Age fit for it, promising the Restoration of those Provinces on the Day of the Nuptials by way of Dower with the young Princess; which offer being accepted of, and the contract fully agreed to on these Terms, the *Egyptians* acquiesced in *Antiochus's* Engagements for the Performance of them, and no more renewed the War upon him, but left him wholly free to pur-

(p) Hieronymus. cap. xi. Danielis.

see his other Designs. This *Jerom* (p) tells us was done in the seventh Year of the Reign of *Epiphanes*.

Antiochus therefore having thus secured all in Peace behind him, early the next Spring (q) did set forward with a great Fleet for the carrying on of his Designs upon *Lesser Asia*, and at the same time sent thither

Anno 197.
Ptolemy Epi-
phanes 8.

Ardues and *Mitbridates*, two of his Sons, with a great Army by Land, ordering them to march to *Sardis*, and there tarry his coming to them. At this time *T. Quintius Flaminius* the Roman General was in Greece with a great Army making War with *Philip* King of *Macedon*. *Attalus* King of *Pergamus* and the *Rhodians* were Confederates with the Romans in this War; and *Antiochus* having been in League with King *Philip* ever since the Death of *Ptolemy Philopator*, was well understood to have come into those Parts to give him all the Assistance he was able. Thus stood the state of Affairs in those Parts, when *Antiochus* first set out on this Expedition. But he had not proceeded far in it, before they received a considerable Change in two particulars, that is in the death of *Attalus* King of *Pergamus*, and the overthrow of *Philip* King of *Macedon* by the Romans.

For (r) *Attalus* having at *Thebes* made an Oration to the *Bæotians* to persuade them to join with the Romans against *Philip*, spoke it with that Vehemence, that his Soul in a Manner expiring with his Voice he swooned away, and fell down as dead in the middle of it; after this having lain sick a while at *Thebes*, he was carried to *Pergamus*, and there died, after having (s) lived seventy two years, and reigned forty-four. He having left behind him four Sons, *Eumenes*, *Attalus*, *Philetærus* and *Athenæus*, *Eumenes* the eldest of them succeeded him in his Throne, and was (t) the

(p) Hieronymus in cap. xi. Danielis.

(q) Livius lib. 33.

(r) Livius lib. 33. Polybius Legat. 25. p. 820. Plutarchus in T. Quintio Flaminio.

(s) Polybius in Excerptis Valefii p. 102. Livius

lib. 33. Suidas in voce ΑΤΤΑΛΟΥ.

(t) Plinius lib. 13. cap. 11.

Founder

Founder of the famous Library, that was at *Pergamus*. His three Brothers carried it with that Fidelity to him, and he with that Affection to them, that they seemed all of them to have one and the same Interest, and continuing in this Concord and Unanimity all their Life after, (u) they became a rare Example of brotherly Love to each other.

As to *Philip* King of *Macedon*, (w) he having come to a battle with the *Romans* at a Place called *Cyncephalus* in *Thessaly*, was there overthrown with the loss of eight thousand Men slain, and five thousand taken Prisoners, whereon being brought to distress he sued for Peace, which was granted him (x) barely on this Consideration, that the *Romans* understanding that *Antiochus* was coming into those Parts with great Forces both by Sea and Land, they might not have to do with two such potent and warlike Princes at the same time.

In the interim *Antiochus* (y) having with his Fleet sailed along the Coasts of *Cilicia*, *Pamphylia*, *Lycia*, and *Caria*, took in a great many of the maritime Cities of those Provinces, and the Islands adjoining; and at length coming round to *Ephesus* seized that City, and there set up for his Winter-quarters, spending the remainder of the Year in projecting and concerting those Measures, which might be most proper for the accomplishing of the Designs that brought him into those Parts. But (z) *Smyrna*, *Lampsacus*, and other *Greek* Cities in *Asia*, which then enjoyed their Liberties, finding his Scheme was to reduce them all to be in the same Subjection to him, as they had formerly been to his Ancestors, resolved to stand out against him, and sent to the *Romans* for their Protection, which they readily undertook in their be-

(u) Plutarchus *περὶ φιλαδελφίας*. Excerpta Valefii ex Polybio p. 168. Suidas in voce *Ἀττάλῃ*. (w) Plutarchus in T. Quintio Flaminio. Livius lib. 33. (x) Polybius Legat. 6. p. 792. (y) Livius lib. 33. Hieronymus in cap. xi. Danielis. (z) Livius ibidem. Appianus in Syriacis.

half. For they being resolved to put a stop to *Antiochus's* further Progress westward, as fearing to what the power of so great a King might grow, should he establish himself in those Parts of *Asia* according to his Designs, gladly laid hold of this Opportunity to oppose themselves against him, and therefore forthwith sent Ambassadors to him to require of him, that he should restore to King *Ptolemy* all the Cities of *Lesser Asia*, that he had taken from him; that he should quit those that had been King *Philip's*; and that he should permit all the *Grecian* Cities in those Parts to enjoy their Liberties, and not to pass into *Europe*; and to declare, that in case they had not satisfaction in all these Particulars, they would make War against him.

But before these Ambassadors came to him, (a) he had caused one part of his Forces to lay Siege to *Smyrna*, and another to *Lampsacus*, and with the rest he passed over the *Hellepont*, and seized all the *Thracian Chersonesus*, where finding the City *Lyfmachia* (which lay in the neck of the *Isthmus* leading into that *Chersonesus* or *Peninsula*) lying in its ruins (it having a few Years before been reduced to this condition by the *Thracians*) he set himself to rebuild it, designing there to lay the Foundation of a Kingdom for *Seleucus* his second Son, and subject the Neighbouring Country to him, and make this the prime Seat for his Residence. While he was busying himself in these projects, (b) the Ambassadors sent to him from *Rome* came into *Thrace*, and finding him at *Selymbria* a City of that Country, they there had Audience of him, and communicated their Commission to him. On their debating with him the particulars of it, which are above mentioned, the *Romans* argued how unreasonable a thing it was, that, when they had van-

Anno 196.
Ptolemy Epi-
phanes 9.

(a) Livius & Appianus ibidem. (b) Polybius lib. 17. p. 769. & Legat. 10. p. 800. Livius & Appianus ibidem.

quished King *Philip*, *Antiochus* should reap the fruits of their Victory by seizing his Cities in *Asia*. That they having undertaken the Guardianship of King *Ptolemy* during his Minority, it was incumbent on them to demand Restitution of all those Cities that were taken from him; And that they having decreed the Restoration of all the *Greek* Cities to their Liberties, it became them to see that what they had decreed should be made good; That they required his not passing into *Europe*, because they could not see with what other intent he should make that Passage, and now build *Lyfimachia* on that side, as they found him then doing, than to be as a step to a further War, which must light upon them. To this *Antiochus* answered, That as to *Ptolemy* full Satisfaction would be given him on that King's marrying his Daughter, which was then agreed on; That as to the *Greek* Cities, he intended them their Freedom, but that they should owe it to him, and not to the *Romans*; That as to *Lyfimachia*, he rebuilt it to be a Residence for his Son *Seleucus*; That *Thrace* and the *Chersonesus* as a part of it belonged all to him, as having been conquered by *Seleucus Nicator* his Ancestor on his vanquishing of *Lyfimachus*; and therefore he passed over into it as his just Inheritance. As to *Asia* and the Cities in it he told them, that they had no more to do there than he had in *Italy*; and that since he meddled not with any of the Affairs of the latter, he wondered that they concerned themselves with what was done in the former. Hereon the *Romans* having desired, that the Ambassadors from *Smyrna* and *Lampsacus* might be called in, and they on their being admitted having spoken very freely as to their Cause, *Antiochus* could not bear it, but fell into a Passion, and cried out, That the *Romans* were not to be his Judges in these Matters; whereon the Assembly broke up in Confusion, and no Satisfaction was given on either side, but all things tended towards a Breach between them.

While

While these Matters were thus treating of, there came (c) a Rumour, that *Ptolemy Epiphanes* was dead in *Egypt*; whereon *Antiochus* reckoning *Egypt* to be his own made haste on board his fleet to sail thither to take possession of it, and having left *Seleucus* his son with his Army at *Lyfimachia* to finish what was there intended, and first called in at *Ephe-sus*, and having joined to his fleet such other ships, as he had in that Port, from thence made all the sail he could for *Egypt*; but on his arrival at *Patera* in *Lycia* finding the report of *Ptolemy's* death to be there upon good evidence contradicted, instead of steering for *Egypt* he shaped his Course directly for *Cyprus*, purposing to seize that Island; but in his way thither meeting with a violent storm, in which he lost a great many of his ships and men, he was glad after having gathered up the remainders of this ruinous wreck to put in at *Seleucia* to repair his shatter'd ships; and then winter'd at *Antioch* without doing any thing more this year.

That which occasioned the rumour of *Ptolemy's* death, was a treasonable Plot then laid against his life, which being first supposed, was afterwards reported to have taken effect. *Scopas* the *Ætolian* was the Author of this Conspiracy; (d) who being General of the Mercenaries, most of which were *Ætolians*, and by virtue of that command having under him a numerous and strong band of Veteran Soldiers, thought he had hereby an advantage now in the Infancy of the King to make himself master of *Egypt*, and usurp the Sovereignty over it. And accordingly he had formed his Scheme for the attempt, and no doubt he would have succeeded in it, had he executed his Treason with the same boldness and resolution as he first contrived it. But altho' he were a very valiant man, yet when it came to the point of Execution, his heart failing him, instead of immediately

(c) Appianus in Syriacis. Livius lib. 33. (d) Polybius lib. 17. p. 771, 772. Valesii Excerpta p. 61.

falling on, as such a desperate case required, he sat at home consulting and debating with his Friends, and Partizans, how best to manage the matter, and while he was thus doubting, and delaying, the opportunity was lost. For *Aristomenes* the chief Minister having in the interim gotten information of the whole matter, took such care to prevent it, that *Scopas* was seized, and being brought before the Council was there convicted of the Treason, and thereon he and all his accomplices were put to death for it. And as to the rest of his *Ætolians*, they having on this occasion forfeited the confidence, which the Government had before in them, were most of them hereon cashier'd out of the King's Service, and sent home into their own Country. Thus ended the Treason of *Scopas*; and he is not the only villain, that having with great resolution enter'd on wicked designs hath failed of Courage at the time of Execution, and defeated his own Treason for want of it. For few men are so entirely wicked, as to be thorough proof against that horror and confusion of mind, which very wicked actions usually create, when ever they come to be executed. At his Death he was found possessed of vast Riches, which he had gotten in the King's service by plundering those Countries, where he commanded as General. And he having while he was victorious in *Palestine* recovered *Judea* and *Jerusalem* to the King of *Egypt*, no doubt a great part of his plunder was gotten from thence. One of the chiefest of his accomplices in this Treason was *Dicaearchus*, (e) who had formerly been Admiral under *Philip* King of *Macedon*, and being sent by him to make war upon the *Cyclades* on a very unjust and wicked account, to shew how little he regarded either piety or justice, before he sailed out of the Port on that Expedition, he erected two Altars, one to Iniquity, and the other to Impiety, and sacrificed on them both. And do not all else do the same, who engage

(e) Polybius lib. 17. p. 772.

in such horrid designs of Assassination and Treason, as that was, in which this man perished? He having so signally distinguished himself by his wickedness, *Aristomenes* very justly distinguished him from all the rest of the Conspirators in his punishment. For all the others he poisoned, but him he tormented to death.

When this Conspiracy was fully master'd, (f) the King being now fourteen years old was according to the usage of that Country declared to be out of his Minority, and his Inthronization (which the *Alexandrians* called his *Anaclateria*) was celebrated with great pomp and solemnity, and hereby the Government was put into his hands, and he actually admitted to the administration of it. And as long as he managed it by *Aristomenes* his former Minister, all things went well. But when he grew weary of that able and faithful servant, and put him to death to get rid of him, the remainder of his reign was all turned into disorder and confusion, and his Kingdom suffered the same or rather more by it, than in the worst times of his Father.

Early the next Spring *Antiochus* set out for *Antioch* to return to *Ephesus*. He was no sooner gone, (g) but *Hannibal* came thither to put himself under his protection. He had lived six years quietly at *Carthage* since the late peace with the *Romans*; but being now under a suspicion of holding secret correspondence with *Antiochus*, and plotting with him for the bringing of a new war upon *Italy*, and some that maligned him at home having sent to *Rome* clandestine informations to this effect, the *Romans* sent Ambassadors to *Carthage* to make inquiry into the matter and to demand *Hannibal* to be delivered to them, if they found reason for it. *Hannibal* hearing of their arrival suspected their business, and therefore before they had time to

Anno 195.
Ptolemy Epist.
phanes 101

(f) Polybius lib. 17. p. 773. (g) Cornelius Nepos in Hannibale. Livius lib. 33. Appianus in Syriacis. Justin. lib. 21. cap. 2, & 3. deliver

deliver their message got privately away to the sea shore, and putting himself on board a ship, which he had there ready provided, escaped to *Tyre*, and from thence went to *Antioch* hoping to find *Antiochus* there. But he being gone for *Ephesus* before his arrival, he made thither after him. *Antiochus* was there at that time in debate with himself on the point of making war with the *Romans*, being very doubtful and fluctuating in his mind, whether he should enter on it or no. But *Hannibal's* coming to him soon determined his resolutions for the war, he being hereon excited to it not only by the Arguments, which this great adversary of the *Romans* pressed upon him for it, but especially because of the opinion he had of the man. For he having often vanquished the *Romans*, and thereby justly acquired the reputation of having exceeded all other Generals in military skill, this created in *Antiochus* a confidence of being able to do all things with him on his side. And therefore thinking of nothing thenceforth but of victories and conquests he became fixed for the war, and all this year and the next were spent in making preparations for it. In the mean time however Ambassadors were sent from both sides on pretence of accommodating matters, but in reality only to spy out and discover what each other was a doing.

This year *Simon* the High-Priest of the *Jews* being dead, (*b*) his eldest son *Onias* the third of that name succeeded in his stead, and held that office, reckoning it to the time of his death, twenty-four years; he had the Character of a very worthy good man, but falling into ill times he perished in them in the manner as will be hereafter related.

About this time died (*i*) *Eratosthenes* the second Library-Keeper at *Alexandria*, being eighty-two years old at the time of his death, and was (*k*) succeeded in his office

Anno 194.
Ptolemy Epi-
phanes 11.

(*b*) Josephus Antiq. lib. 12. cap. 4. Eusebius in Chronico. Chronicon Alexandrinum. (*i*) Lucianus in Macrobiis. (*k*) Suidas in Ἀπολλώνι.

by *Apollonius Rhodius* the Author of the *Argonautics*. This *Apollonius* had been a Scholar of *Callimachus*, but having afterwards very much offended him (l) *Callimachus* wrote a very bitter invective against him, which he called *Ibis*, from the name of a Bird in *Egypt*, which used to foul his Bill by cleansing his breech, intimating thereby, as if the offence given him by his Scholar was by foul words against him, and that he therefore gave him this name to express thereby that he was a foul-mouthed person. Hence *Ovid* writing an invective against one, that had in like manner offended him, calls him in imitation of *Callimachus* by the same name of *Ibis*. Altho' this *Apollonius* was called *Rhodius* (m) it was only for that he had long lived at *Rhodes*, not that he was born there. For he was a native of *Alexandria*, and there at length he ended his Days, being called thither from *Rhodes* to take upon him this office in the King's Library.

Antiochus being eagerly set in his mind for a war with the *Romans*, after having made the preparations I have mentioned, he endeavoured further to strengthen himself by making Alliances with the neighbouring Princes. To this intent he (n) went to *Raphia*, the place in the Confines of *Palestine* and *Egypt*, which hath been above mentioned, and there married his Daughter *Cleopatra* to King *Ptolemy Epiphanes*, agreeing to give with her by way of Dower the Provinces of *Cæle-Syria* and *Palestine* (o) upon the Terms of sharing the Revenues equally between them, according as had been before promised. And on his return from thence to *Antioch* he (p) married *Antiochis* another of his daughters to *Ariarathes* King of *Cappadocia*, and (q) would have given a third to *Eu-*

Anno 193.
Ptolemy Epiphanes 12.

(l) Suidas in Καλλιμάχῳ. (m) Anonymus vitæ Apollonii Rhodii Scriptor. (n) Hieronymus in cap. xi. Danielis. Livius lib. 35. Appian. in Syriacis. (o) Josephus Antiq. lib. 12. cap. 3. (p) Appianus in Syriacis. (q) Appianus ibid. Polybius Legat. 25. p. 820. Livius lib. 37.

menes King of *Pergamus*. But that King refused his alliance, contrary to the opinion of his three Brothers. For they thought it would be a great strengthening of his interest to be son-in-law to so great a King, and therefore advised him to it. But *Eumenes* soon convinced them, by the reasons which he gave for the refusal, that he had much better considered the matter. For he told them, that if he married *Antiochus's* daughter, he should be obliged thereby to engage with him in his war against the *Romans*, which he saw he was at that time entering on; and then if the *Romans* were conquerors, as he had reason to think they would, he must partake of the misfortunes of the conquered, and be undone by it. And on the other hand if *Antiochus* should have the better, he should have no other advantage by it, but under the notion of being his son-in-law the easier to become his slave. For whenever he should gain the upper hand in the war, all *Asia* must truckle to him, and every Prince therein become his Homager; that much better Terms were to be expected from the *Romans*, and that therefore he would stick to them; and the event sufficiently proved the wisdom of his choice.

After these marriages were over *Antiochus* hastned again into *Lesser Asia*, and (r) came to *Anno 192.* *Ephesus* in the depth of the Winter. *Prolemy Epi-* From thence in the beginning of the *phanes 13.* Spring he marched against the *Pisidians*, who stood out against him; but he had not long been engag'd in this war, (s) ere he had the news of the death of *Antiochus*, his eldest son. This brought him back again to *Ephesus* there to mourn for this loss, and a great show of sorrow was there made by him on this account. But it was commonly said, that it was all show only; that (t) in reality he himself procured his son's death, and made him fall a sacrifice

(r) Livius lib. 35.
(t) Livius lib. 35.

(s) Livius ibidem. Appianus in Syriacis.

to his jealousy. For he was a Prince of great hopes, and had given such proofs of his wisdom, goodness, and other Royal virtues, that he became the Idol of all that knew him. This they say made the old King jealous of him, and therefore on his last arrival at *Ephesus* having sent him back into *Syria*, on pretence that he might there take care of the Eastern Provinces, caused Poison to be there given him by some of the Eunuchs of the Court, and so did rid himself of him. But scarce any Prince hath died an untimely death, whose life was desirable, but suspicions have been raised, and rumours spread about of poison, or some other violence for the cause of it, and perchance such a bare suspicion was all that was in this case.

As soon as the solemnity of this mourning was somewhat over, and *Antiochus* began again to betake himself to business, great (u) consultation was had between him and those of his Council about his passing into *Greece*, and there beginning the war which he had resolved on with the *Romans*. *Hannibal*, who was for making *Italy*, and not *Greece*, the seat of the war, was not called to any of these Councils. For being then under suspicion with *Antiochus*, he had no more of his confidence. This was effected by the craft of *Publius Villius*, who thereby over-reached the craftiest and the most cautious of men. For (x) this *Villius* being Ambassador from the *Romans* to *Antiochus* took all opportunities to converse with *Hannibal*. This had the effect he intended, which was to bring him into suspicion with *Antiochus*; and hereon his Counsel being no more regarded, *Greece* was made the seat of the war, and not *Italy* as he advised. This saved *Italy* from having *Hannibal* again with another war in its bowels, which might have been as dangerous to the *Roman* State, as when he was there in the former war.

(u) Livius lib. 35. Appianus in Syriacis. Justin. lib. 31. cap. 4.

(x) Julius Frontinus Stratagem. lib. 1. cap. 8. Livius lib. 34, & 35. Justin. & Appianus ibidem.

But that which pinn'd down his resolution for the beginning of the war in *Greece*, was an Embassy from the *Ætolians* to invite him thither. The *Ætolians* from being late confederates of the *Romans* being now on some disgust become their Enemies (y) sent this Embassy to *Antiochus* to draw him into *Greece* against them, not only promising him the assistance of all their Forces, but also giving him assurances, that he might depend on the joining of *Philip* King of *Macedonia*, *Nabis* King of *Lacedæmonia*, and other of the *Grecian* Principalities and States with him, who having conceived, as they told him, great enmity against the *Romans* waited only his coming to declare against them. *Tboas*, who was at the head of this Embassy, pressed all this upon him with great earnestness, telling him, that the *Romans* being gone home with their Army, had left *Greece* empty; that now was the time for him to take possession of it; that if he laid hold of this opportunity, he would find all things as it were prepared for the putting of the whole Country into his hands; and that he had nothing more to do, but to come over thither to make himself master of it. Which representation prevailed so far with him, that he immediately passed over into *Greece*, and thereby rashly precipitated himself into a war with the *Romans* without duly concerting the measures proper for such an undertaking, or carrying a sufficient number of men with him to support it. For he left *Lampsacus*, *Troas*, and *Smyrna*, three powerful Cities in *Asia*, behind him un-reduced; And his forces, that were coming to him from *Syria* and the Eastern Countries, having not reached him, he passed over with no more than ten thousand foot, and five hundred Horse, which were scarce enough to take possession of the Country, were it wholly naked, and he to have no war with the *Romans* in it. With these forces he arrived in the Island of *Eubæa* about

(y) Justin. lib. 30. cap. 4. & lib. 32. cap. 1. Appian. in Syriacis. Polybius lib. 3. p. 159. Livius lib. 36.

the end of the Summer, and from thence passed to *Demetrias* a Town in *Thessaly*, where he called all his Officers and chief Commanders of his army together (2) to consult with them about the future operations of the war; And *Hannibal* being again restored to the King's favour and confidence had his place among them; and being ask'd his opinion in the first place, he insisted on what he had often declared, that the *Romans* were not to be overcome but in *Italy*; and that therefore it had been his constant advice to begin the war there. But since other measures had been taken, and the King was then in *Greece* there to begin the war, his advice in the present State of affairs was, that the King should immediately send for all his other forces out of *Asia*, without depending any longer either on the *Ætolians*, or other *Grecian* confederates, who he foresaw would deceive him; and that as soon as they were arrived he should march with them towards those Coasts of *Greece*, that were over against *Italy*, and there have his fleet with him on the same Coasts; one half of which he advised should be employed to ravage and alarm the Coasts of *Italy*, and the other half kept in some Port near him to make a show of his passing over, and accordingly to be ready to pass over for the taking of all such advantages as occasions might offer. This he said would keep the *Romans* at home to defend their own Coasts, and would be the properest method, which could then be taken of carrying the war into *Italy*, where alone (he persisted) the *Romans* could be conquered. And this was the best advice, which could then be given *Antiochus*; but he followed it only in that particular, which related to the fetching over his Forces out of *Asia*. For he immediately sent to *Polyxenidas* his Admiral to transport them into *Greece*. But as to all other particulars, his courtiers and flatterers diverted him from hearkening to them. They blew him up into a con-

(2) Livius lib. 36. Appian. in Syriacis. Justin. lib. 31. cap. 5, & 6.

ceit, that victory was certain on his side; that if he made his way to it by the methods which *Hannibal* had advised, then he as the adviser and director would have the glory of it, which the King ought to reserve wholly to himself, and therefore they advised him to follow his own Counsels, without hearkning any more to that *Carthaginian*. After this (a) the King went to *Lamia*, and there being invested with the chief command of the *Ætolians*, and having received thereon the applause and acclamations of that people he returned to *Eubœa*, and having made himself master of *Chalcis* in that Island there took up his Winter-quarters for the ensuing winter. In the interim *Eumenes* King of *Pergamus* sent *Attalus* his Brother to *Rome* to acquaint the Senate of *Antiochus's* passage into *Greece*; whereon they immediately prepared for the war, and sent *Acilius Glabrio* their Consul into *Greece* with an army for the managing of it.

Antiochus, while he lay in his Winter-quarters, (b) fell in love with the daughter of his Host in whose House he lodged; and although now past fifty, was so desperately enamour'd of this young Girl, who was under twenty, that nothing could satisfy him but he must marry her, and thereon he spent the remaining part of the winter in Nuptial Feastings, and in love-dalliances with his new Bride, instead of making those Preparations which were necessary for the carrying on of that dangerous war he was then engaged in; which created a great loose and thorough relaxation of Discipline in all else about him, till at length he (c) was roused up by the News, that *Acilius* the Roman Consul was on a full march into *Thessaly* against him. All that he could do on this

(a) Livius lib. 35. (b) Livius lib. 36. Appianus in Syriacis. Athenæus lib. 10. c. 12. Excerpta Valefii p. 297, & 609. Plutarchus in Philopœmene.

alarm (c) was to seize the straits of *Thermopylae*, and send to the *Ætolians* for more Forces. For *Polyxenidas* having not been able to transport his *Asian* Forces by reason of contrary winds and ill weather, he had no other Forces then with him, but those whom he first brought over. But before any of the *Ætolians* could come to him, (c) *Cato*, one of the *Roman* Generals then with the Consul, having with a strong detachment gotten over the Mountains by the same path, in which *Xerxes*, and after him *Brennus* had formerly forced a passage over them, his men seeing themselves hereby ready to be encompassed threw down their arms and fled; whereon being pursued by the *Romans* they were all cut in pieces, excepting only five hundred, with whom *Antiochus* made his escape to *Chalcis*. On his arrival thither he made all the haste he could from thence to his fleet, and having gotten on board it with this poor remainder of his Forces passed over to *Ephesus*, carrying with him his new-married wife, and there thinking himself safe from the *Romans*, neglected every thing that might make him so, and again relapsed into his former dotage on that woman, indulging himself in it to a total neglect of all his affairs, till at length (d) *Hannibal* roused him out of it by laying before him his danger, and representing to him what was necessary for him forthwith to do for the securing of himself from it. Hereon he sent to hasten the march of those forces from the eastern Provinces, which were not yet arrived, and having fitted out his Fleet sailed with it to the *Thracian Chersonesus*, and having there reinforced *Lyfimachia*, and further fortified and strengthened *Sestus*, and *Abydus*, and all other places thereabout, for the hindring of the *Romans* from passing the *Hellepont* into *Asia*, he returned again to *Ephesus*; where in a grand Council it being

(c) Plutarchus in M. Catone. Appian. in Syriacis. Livius lib. 36. Athenæus lib. 10. cap. 12. Frontinus Stratagem. lib. 2. cap. 4. Tullius de Senectute. (d) Appian. in Syriacis. Livius lib. 36.

resolved to try their fortune by Sea, (e) *Polyxenidas*, *Antiochus's* Admiral, was ordered out with the Fleet to fight *C. Livius* the Roman Admiral, then newly come into the *Egean* Sea. Near Mount *Corycus* in *Ionia* both Fleets meeting, a sharp fight ensued between them, wherein *Polyxenidas* being beaten with the loss of ten ships sunk, and thirteen taken, was forced to retire with the remainder to *Ephesus*; and the Romans putting in at *Cane* a Port in *Æolis* did there set up their Fleet for the ensuing winter, fortifying the place, where they drew it to Land, with a Ditch and a Rampart.

In the interim *Antiochus* was at *Magnesia* busying himself in drawing together his Land-Army. On (f) his hearing of this defeat of his Fleet at *Corycus* he hastned to the Sea-coasts, and applied himself with his utmost care to repair the loss, and set out a new Fleet, that might keep the mastery of those Seas; in order whereto he refitted those Ships that had escaped from the late defeat, added others to them, and sent *Hannibal* into *Syria* to bring from thence the *Syrian* and *Phœnician* Fleets for their reinforcement. And then having ordered *Seleucus* his Son with one part of the army into *Æolis* to watch the Roman Fleet and keep all there in subjection to him, he with the rest took up his Quarters in *Phrygia* for the ensuing winter.

The next year the (g) Romans sent *Lucius Scipio* their Consul and *Scipio Africanus* his Brother as his Lieutenant to carry on the war against *Antiochus* by Land in the place of *Acilius Glabrio*, and *L. Emilius Rbeggellus* to command their Fleet at Sea in the place of *C. Livius*.

In the beginning of the year (h) *Polyxenidas*, *Antiochus's* Admiral, having by a stratagem over-reached

(e) Livius & Appianus ibidem. (f) Livius lib. 36, & 37. Appianus in Syriacis.

(g) Livius lib. 37. Appianus in Syriacis.

(h) Livius & Appianus ibidem.

Paufistratus, who commanded the *Rhodian Fleet*, that was sent to the assistance of the *Romans*, surprised him in the Port of *Samos*, and there destroyed twenty-nine of his Ships and him with them. But the *Rhodians* instead of being discouraged by this Loss were enraged for the revenging of it, and immediately set out another Fleet more powerful than the former, with which in conjunction with *Emilius* the *Roman Admiral* they sailed to (i) *Elea*, and there relieved *Eumenes King of Pergamus*, when almost swallowed up by *Antiochus*; and afterward being sent to meet *Hannibal* on his coming with the *Syrian* and *Phœnician Fleet* to the King, (k) they alone encounter'd him on the coasts of *Pamphylia*, and by the goodness of their ships, and the skilfulness of their Marines overthrew that great warrior, and having driven him into Port there pent him up, so that he could stir no further for the assistance of the King.

Antiochus hearing of this defeat, and at the same time having received an account, that the *Roman Consul* was with a great Army on his full march thro' *Macedonia* in order to pass the *Hellespont* into *Asia*, (l) he could think of no better Course for the hindring of his passage, and the keeping of the war out of *Asia*, than to recover again the mastery of the Seas, which he had in a great measure lost by the two late defeats. For then he might have his Fleets at leisure and in full power to cut off all possibility of passing an army into *Asia* either by the *Hellespont* or any other way. And therefore resolving to attempt this at the hazard of another battle, he came to *Ephesus*, where his Fleet lay, and having there on a review put it into the best posture he was able, and furnished his Marines with all things necessary for another encounter, he sent them forth under the command of *Polyxenidas* his Admiral to fight the enemy.

(i) *Elea* was the Sea-port to *Pergamus*, and but at a short distance from it. (k) *Livius lib. 37. Appianus in Syriacis. Cornelius Nepos in Hannibale.* (l) *Polybius Legat. 22. p. 812. Livius lib. 37.*

And they (m) having met *Emilius* with the *Roman Fleet* near *Myonnesus*, a maritime Town in *Ionia*, they there fell upon him, but with no better success than in the former engagements. For *Emilius* having gained an entire victory, *Polyxenidas* was forced to flee back again to *Ephesus* with the loss of twenty nine of his ships sunk, and thirteen taken. This did put *Antiochus* into such a Consternation, that being frightened as it were out of his wits he very absurdly sent to recall his forces out of *Lysimachia*, and the other Towns on the *Hellepont*, for fear lest they should fall into the Enemy's hands, who were approaching those parts to pass into *Asia*; whereas the only way left him to have hinder'd that passage, was to have continued them there. But he did not only thus absurdly withdraw them from thence, when he most needed them there, but did it with such precipitation, that he left all the provisions, which he had laid up there for the war, behind him; so that, when the *Romans* came thither, they found all necessaries for their army in such plenty stored up in those places as if they had been of purpose provided for them, and the passage of the *Hellepont* left so free to them, that they transported their army over it without any opposition, where only with the best advantage opposition could have been made against them. When (n) *Antiochus* heard of the *Romans* being in *Asia* he began to grow diffident of his cause, and would gladly have got rid of the war with them, which he had so rashly run himself into; and therefore sent Ambassadors to the two *Scipio's* to desire peace, and to make his way the easier to it he restored to *Scipio Africanus* his son (who had been taken prisoner in this war) without ransom; but notwithstanding this, being able on no other Terms to obtain peace, than on the quitting of all *Asia* on this side Mount *Taurus*, and paying the *Romans* all the expences of the war, he

(m) Livius ibidem. Appianus in Syriacis. (n) Polyb. Legat. 23. p. 813. Appianus in Syriacis. Justinus lib. 31. c. 7. Livius lib. 37.

thought

thought he could suffer nothing by the war more grievous than such a Peace, and therefore (o) prepared to decide the matter by battle, and the *Romans* did the same. *Antiochus's* Army according to *Livy* consisted of seventy thousand Foot, twelve thousand Horse, and fifty-four Elephants; whereas all the *Roman* Forces amounted to no more than thirty thousand. Both Armies met near *Magnesia* under Mount *Sipylos*, and there it came to a decisive Stroke between them, in which *Antiochus* receiving a total overthrow lost fifty thousand Foot, and four thousand Horse slain upon the Field of Battle, and fourteen hundred more taken Prisoners, and he himself difficultly escaped to *Sardis*, gathering up in his way such of his Forces as survived this terrible Slaughter. From *Sardis* he passed to *Celene* in *Pbrygia*, where he heard his Son *Seleucus* had escaped from the battle, and having there joined him, made all the haste he could over Mount *Taurus* into *Syria*. *Hannibal* and *Scipio Africanus* were both absent from this Battle; the former being with the *Syrian* Fleet pent up in *Pamphylia* by the *Rhodians*, and the other detained by Sickness at *Elea*. As soon as *Antiochus* was arrived at *Antioch*, (p) he sent from thence *Antipater* his Brother's Son, and *Zeuxis*, who had been Governor of *Lydia* and *Pbrygia* under him, to desire Peace of the *Romans*. They found the Consul at *Sardis*, and there *Scipio Africanus*, who was now recovered from his Sickness, being come, they first applied themselves to him, and he introduced them to the Consul his Brother. Whereon a Council being held on the subject of their Embassy, after full consultation therein had about it the Ambassadors were called in, and *Scipio Africanus* delivering the sense of the Council told them, that as the *Romans* used not to sink low when vanquished, so neither would they carry themselves

(o) Livius & Appianus ibidem. (p) Polybius Legat. 24. p. 816. Livius lib. 37. Appian. in Syriacis. Justinus lib. 31. cap. 8. Diodorus Siculus Legat. 9. Hieronymus in cap. xi. Danielis.

too high when Conquerors; and that therefore they would require no other Terms of Peace after the Battle, than those which were demanded before it; that is, That *Antiochus* should pay the whole Expences of the War, and quit all *Asia* on that side Mount *Taurus*; which being then accepted of, and the Expences of the War estimated at fifteen thousand Talents (q) of Eu-

(q) Herodotus lib. 3. speaking of a Babylonian Talent saith, that it contained seventy Euboic Mina's. *Ælian* speaking of the same Babylonian Talent, (Hist. var. lib. 1. cap. 22.) saith it contained seventy two Attic Minæ; from hence it follows that seventy-two Attic Minæ are equal to seventy Euboic Minæ; and sixty of each making a Talent, this shews the difference that is between an Euboic Talent, and an Attic. But there were two other sorts of Euboic Talents, or Authors give us disagreeing accounts concerning it. *Festus* saith, Euboicum Talentum nummo Græco septem Millium, nostro quatuor Millium Denariorum (in voce Euboicum) i. e. An Euboic Talent consists in Greek Money of 7000 Drachms, and in our Latin Money of 4000 Roman Penies. But here is a manifest error in the Copy, as all agree, instead of 4000 it ought to be 7000 Roman Penies. For according to *Festus*, a Drachm, and a Roman Penny were equal. For in the word Talentum he saith, that an Attic Talent (which consisted of 6000 Drachms) contained 6000 Roman Penies. According to *Festus* therefore a Roman Penny and an Attic Drachm were equal, and 7000 of these made *Festus's* Euboic Talent. But the Euboic Talent, by which *Antiochus* was to pay this sum of 15000 Talents to the Romans, was much higher. For *Polybius* tells us (Legat. 24. p. 817.) and so also doth *Livy*, lib. 37, & 38, that they were to contain each eighty Libræ or Roman Pounds. But every Libra or Roman Pound containing ninety six Roman Penies, eighty of those Libræ must contain seven thousand six hundred and eighty Roman Penies, i. e. 240 l. of our Money. But here it is to be observed, that in the Treaty of this Peace made with *Antiochus*, there is a difference between *Polybius* and *Livy* in the Copies, which they give us of it. For altho' *Livy*, as well as *Polybius*, doth in the Protocol of the Treaty (lib. 37.) say that the 15000 Talents to be paid the Romans were to be Euboic Talents, yet *Livy* in the Treaty itself saith, they were to be Attic Talents. But here *Livy* writing from *Polybius* is mistaken in the Version he made of this Treaty from the Greek Copy of it, which he found in him. For whereas in *Polybius* the words are, that the Money to be paid the Romans should be ἀργυρίῳ Ἀττικῷ ἀξίῳ, *Livy* mistaking the meaning of the Greek Phrase rendered it of Attic Talents; whereas what is there said is meant only of the Attic Standard. For as the Euboic Talent was of the greatest weight, so the Attic Money was of the finest Silver of any in Greece, and by the Treaty the Money was to be paid according to both; that is, the Romans having conquered *Antiochus* not only obliged him to pay this vast

Sum

Eubœa, it was agreed that it should be paid in manner following, that is to say, five hundred Talents present, two thousand five hundred when the Senate should ratify what was then agreed, and the rest in twelve Years time at the rate of a thousand Talents in each of those Years. And *L. Cotta* was sent from the Consuls with the Ambassadors to *Rome* to acquaint the Senate of the Agreement, and there fully conclude and ratify the same. And a little after the five hundred Talents were paid the Consul at *Epheſus*, and Hostages were given for the payment of the rest, and the performance of all other Articles that were agreed on, among whom one was *Antiochus*, one of the King's Sons, who afterwards reigned in *Syria* by the Name of *Antiochus Epiphanes*. *Hannibal* the *Carthaginian*, and *Thoas* the *Ætolian*, who were the chief incentors of this War, were also demanded by the *Romans* to be delivered up unto them on the making of the Peace. But as soon as they heard that a Treaty was entered on, foreseeing what would be the result of it, they both took care to get out of the way before it came to a Conclusion.

The (r) next Year *Cn. Manlius Vulſo*, who succeeded *L. Scipio* in the Consulship, coming into *Asia* to succeed him in that Province, *Scipio* delivered to him the Army, and with *Scipio Africanus* his Brother returned to *Rome*, where the Peace, which they made with *Antiochus*, being ratified and confirmed, and all *Asia* on this side Mount *Taurus* delivered into the Hands of the *Romans*, (s) they restored the *Grecian* Cities to their Liberties, gratified the *Rhodians* with

Anno 189.
Ptolemy Epi-
phanes 16.

Sum for his Peace, but also made him pay it in Talents of the highest Weight, and in Silver of the best and finest Standard in all Greece. So that the *Romans* might in this Case say the same to him, as formerly *Brennus* did to them, *Væ victis*, i. e. *Woe be to the conquered*.

(r) Livius lib. 37. Appianus in Syriacis. (s) Livius lib. 37; & 38. Polybius Legat. p. 818, 819, &c. & p. 845. Diodorus Siculus Legat. 10. Appianus ibid.

the

the Provinces of *Caria* and *Lycia*, and gave all the rest of it, that had before belonged to *Antiochus*, to *Eumenes* King of *Pergamus*. For *Eumenes* and the *Rhodians* having been their Confederates through this whole War, and much assisted them in it, they had these Countries given them for the reward of their Service.

Manlius after the time of his Consulship was out being continued still in the same Province, (t) as Pro-Consul, he there waged War against the *Gauls*, who had planted themselves in *Asia*, and having subdued them in several Battles, and reduced them to live orderly within the limits assigned them, he thereby delivered all that Country from the terror of those barbarous People, who lived mostly hitherto by harassing and plundering their Neighbours; and so quieted all things in those Parts, that thenceforth the Empire of the *Romans* became thoroughly settled in all that Country as far as the River *Halys* on the one side, and Mount *Taurus* on the other, and the *Syrian* Kings became thenceforth utterly excluded from having any thing more to do in all the *Lesser Asia*. Whereon *Antiochus* is said to have expressed himself; (u) That he was much beholden to the *Romans* in that they had hereby eased him of the great care and trouble which the governing of so large a Country must have cost him.

Antiochus being at great difficulties, how to raise the Money, which he was to pay the *Romans*, he marched into the Eastern Provinces (x) to gather the Tribute of those Countries to enable him to it, leaving his Son *Seleucus* (whom he had declared his Successor) to govern in *Syria* during his Absence. On his

(t) Livius lib. 38. (u) Cicero pro Deiotaro Rege. Valerius Maximus, lib. 4. cap. 1. (x) Diodorus Siculus in Excerptis Valerii, p. 292, & 298. Hieronymus in cap. xi. Danielis. Justinus lib. 32. cap. 2. Strabo lib. 16. p. 744.

coming into the Province of *Elymais*, hearing that there was a great Treasure in the Temple of *Jupiter Belus* in that Country, he seized the Temple by Night, and spoiled it of the Riches that were laid up in it; whereon the People of the Country rising upon him for the revenging of this Sacrilege slew him and all that were with him. So *Liodorus Siculus*, *Justin*, *Strabo*, and *Jerem* relate the manner of his Death; but (y) *Aurelius Victor* tells us, that he was slain by some of his own Followers, whom he did beat in a drunken fit, while at one of his Carousals.

He was a Prince of a very laudable Character for Humanity, Clemency, and Beneficence, and of great Justice in the administration of his Government; and till the fiftieth year of his Life, managed all his Affairs with that Valour, Prudence, and Application, as made him to prosper in all his Undertakings; which deservedly gained him the Title of *The Great*. But after that Age declining in the wisdom of his Conduct, as well as in the vigour of his Application, every thing that he did afterwards lessened him as fast, as all his Actions had aggrandized him before, till at length being vanquished by the *Romans*, he was driven out of the best part of his Dominions, and forced to submit to very hard and disgraceful Terms of Peace, and at last ending his Life in a very ill and impious attempt, he went out in a stink like the Snuff of a Candle.

The Prophecies of *Daniel*, Chap. xi. from the tenth verse to the nineteenth inclusive refer to the Actions of this King, and were all fulfilled by them. What we find foretold in the tenth verse was exactly accomplished in the War, which *Antiochus* made upon *Ptolemy Philopator* for the conquering of *Cæle-Syria* and *Palestine*, as it is above related, *Annis* 221, 220, 219, and 218. In the 11th and 12th verses are foretold the Expedition, which *Philopator* made into *Pa-*

(y) *De Viris illustribus* cap. 54.

lestine against *Antiochus* Anno 217, and the Victory which he then got over him at *Raphia*. For there the great *Multitude*, that is the great Army, which *Antiochus* brought thither against him, was given into his Hands, and *Ptolemy* did cast down, that is slew many thousand of them, and dissipated, and put to flight all the rest. And yet the same Prophecy tells us, that notwithstanding all this, *he should not be strengthened by it*, and so it hapned. For *Ptolemy* being wholly given up to *Luxury*, *Sloth*, and *Voluptuousness*, made haste back again into *Egypt* there to enjoy his fill of them after this Victory, without taking the Advantages which it gave him. By which ill Conduct he stirred up some of his People to Sedition and Rebellion, and weakned himself in the Affection and Esteem of all the rest, as is above related under the Years 216, and 215. What follows to the end of the 17th verse, foretels the renewal of that War by *Antiochus* after certain Years, that is Anno 203, fourteen Years after the ending of the former War, when on the death of *Philopator*, and the succeeding of his Infant-son *Ptolemy Epiphanes* in his stead, *Antiochus King of the North* returned and came again into *Cæle-Syria* and *Palestine* for the recovering of those Provinces, bringing with him a greater *Multitude* than in the former War, that is that great Army, which he brought with him out of the East, on his late return from thence. What is said in the 14th verse, That in those times (that is in the first Years of the Reign of *Epiphanes* the King of the South) Many should stand up against him, was fully verified by the Leaguings of the Kings of *Macedon* and *Syria* together against him to seise all his Dominions, and divide them between them; by the Sedition of *Agathocles*, *Agathoclea*, and *Tlepolemus* to invade his Royal Power, and by the Conspiracy of *Scopas* utterly to extinguish it, and seise the Kingdom for himself; all which are above related to have hapned in these times. And the same Prophecy tells us, that in those times many violators of the Law among the People of the Prophet, that is the

Jews

Jews apostatizing from the Law, should *exalt* themselves, that is under the favour of the King of the South; for the pleasing of whom, they should forsake their God and their Holy Religion, but that *they should fall* and be cut off, i. e. by *Antiochus*; and so it came to pass. For *Antiochus* having, Anno 198, made himself master of *Judea* and *Jerusalem*, did cut off or drive from thence, all those of *Ptolemy's Party*, who had thus far given themselves up to him, but shewed particular favour to those *Jews* who persevering in the observance of their Law, would not comply with any Proposals of the King of *Egypt* to apostatise from it. In the 15th verse the Holy Prophet foretells the Victory, by which *Antiochus the King of the North* should make himself again master of *Cæle-Syria* and *Palestine*, that is how he should come again into those Provinces, and cast up Mounts against the most fenced Cities in them, and take them; and this he did in the Year 198. For having then vanquished the King of *Egypt's* Army at *Paneas*, he besieged and took first *Sidon*, and next *Gaza*; and then all the other Cities of those Provinces, and made himself thorough master of the whole Country. For although the King of *Egypt* sent an Army against him of his chosen People, that is of his choicest Troops, and under the Command of his best Generals, yet they could not prevail or have any strength to withstand him, but were vanquished and repulsed by him; so that, as the Prophet proceeds to tell us in the sixteenth verse, he did according to his will in all *Cæle-Syria* and *Palestine*, and none could there stand before him. And on the subjecting of these Provinces to him, the same prophetic Text goes on to tell us, That he should stand in the glorious Land, and that it should be consumed by his Hand; and so accordingly it came to pass. For on his subduing *Palestine*, he entered into *Judea*, the glorious Land, which was a part of *Palestine*, and there established his Authority, and made it there firmly to stand, after he had expelled out of the Castle of *Jerusalem* the Garrison which

Scopas had left there. But that *Garrison* having made such Resistance, that *Antiochus* was forced to go thither with all his Army to reduce it, and the Siege continuing some time, it hapned hereby that the Country was eaten up, and consumed by the foraging of the Soldiers, and *Jerusalem* suffered such damage during the Siege of the Castle both from the besieged and the besiegers, that it was near ruined by it; which fully appears by the Decree, which *Antiochus* afterwards granted the *Jews* for repairing of their demolished City, and the restoring of it from the ruinous Condition, into which it was then reduced. This Decree was directed to *Ptolemy* one of *Antiochus's* Lieutenants, and who then seems to have been his Deputy-Governor in that Province, and it is still extant (z) in *Josephus*. In the 17th verse is foretold, how that when *Antiochus* was ready to have enter'd Egypt with the Strength of his whole Kingdom, he made an agreement with *Ptolemy* to give him his Daughter in Marriage, corrupting her, that is with ill Principles to betray her Husband to him, and thereby make him master of Egypt. For (a) *Jerom* tells us, this Match was made with this fraudulent Design. But she did not stand on his Side, neither was for him, but when married to King *Ptolemy* forsook the Interest of her Father, and wholly embraced that of her Husband; and therefore we find her joining with him (b) in an Embassy to the *Romans*, for the congratulating of their Victory gained by *Acilius* at the Straits of *Thermopylae* over her own Father. The 18th verse tells us of *Antiochus's* turning of his Face unto the Isles, and his taking of many of them: And so accordingly it was done. For after having finished the War in *Cæle-Syria* and *Palestine*, Anno 197, he sent two of his Sons with his Army by Land to *Sardis*, and he himself with a great Fleet at the same time sailed into the *Ægean Sea*, and there

(z) Antiq. lib. 12. cap. 3.
Danielis.

(b) Livius lib. 37.

(a) In Comment ad cap. xi.

took in many of the Islands in it, and extended his Power and Dominion much in those Parts, till at length the Prince of the People, to whom he had offered reproach by that Invasion, that is *Lucius Scipio* the Roman Consul, made the reproach turn upon him by overthrowing him in the Battle at Mount *Sipylus*, and driving him out of all *Lesser Asia*. This forced him, according to what is foretold in the 19th verse, to return to the Fort of his own Land, that is to *Antioch*, the chief Seat and Fortrefs of his Kingdom. From whence going into the Eastern Provinces to gather Money to pay the Romans, he stumbled and fell, and was no more found, as the Sacred Text expresth it; That is on his attempting to rob the Temple in *Elymais*, he failed in his Design, and was cut off and slain in it, so that he returned not into *Syria*, or was any more found there.

In the Year that *Antiochus* dy'd, *Cleopatra* his Daughter Queen of *Egypt*, bore unto *Ptolemy Epiphanes* her Husband (c) a Son, who reigned after him in *Egypt*, by the Name of *Ptolemy Philometor*. Hereon (d) all the great Men and prime Nobility of *Cale-Syria* and *Palestine* hastened to *Alexandria* to congratulate the King and Queen, and make them those Presents, which were usual on such an occasion. But *Joseph* (who on the Restoration of those Provinces to the King of *Egypt*, was again restored to his Office of collecting the King's Revenues in them) being (e) too old to take on him such a Journey himself, sent *Hyrchanus* his Son to make his Compliment in his stead. This *Hyrchanus* was the youngest of his

(c) He was six Years old when his Father died, and therefore must have been born this Year. (d) *Josephus* lib. 12. cap. 4. (e) For supposing *Joseph* to have been 30 Years old, when he first went to the Court of King *Ptolemy Evergetes*, (and older he could not then be according to *Josephus*, for he saith he was then νεῖ & ἐπὶ τὴν ἡλικίαν, i. e. as yet a young Man) he would now have been sixty-nine. This also proves that it could not be earlier, that *Hyrchanus* was sent on this Embassy. For then *Joseph* would not have been past the age of going himself, and all things else prove it could not be later.

Sons, but being of the quickest Parts, and best Understanding of them all, was best qualified for this Imployment. The History of his Birth is very remarkable; it is told at large by *Josephus* in the 12th Book of his Antiquities (f) in manner as followeth.

Joseph in the time of the former *Ptolemy* Father of *Epiphanes*, going to *Alexandria* on his Occasions (as he frequently had such there; while Collector of the King's Revenues in *Cæle-Syria* and *Palestine*) *Solyminus* his Brother accompanied him in the Journey, and carried with him a Daughter of his, with intent on his coming to *Alexandria* to marry her to some *Jew* of that Place, whom he should find of Quality suitable for her. *Joseph* on his arrival at *Alexandria* going to Court, and there supping with the King, fell desperately in love with a young beautiful Damsel, whom he saw dancing before the King, and not being able to master his inordinate Passion he communicated it to his Brother, and desired him if possible to procure for him the enjoyment of this young Woman, and in as secret manner as he could, because of the Sin and Shame that would attend such an Act; which *Solyminus* undertaking put his own Daughter to bed to him. *Joseph* having drunk well over-night perceived not that it was his Neice, and having in the same secret manner accompanied with her several times without discovering the Deceit, and being every time more and more enamoured with her, still supposing her to be the Dancer, he at length made his moan to his Brother, lamenting that his love had taken such deep rooting in his Heart, that he feared he should never be able to get it out, and that his Grief was, that the (g) *Jewish* Law would not permit him to marry her, she being an *Alien*, and if it would, (h) the King would never grant

(f) Cap. 4. (g) Exodus xxxiv. 16. Deut. vii. 3. 1 Kings xi. 2. Ezra ix. 10. Nehemiah x. 30. & xiii. 23. (h) *Perchance this Dancer was that Agathoclea, which that King, i. e. Ptolemy Philopator, so much doted upon.*

grant her unto him. Hereon his Brother discovered to him the whole Matter, telling him, that he might take to Wife the Woman with whom he had so often accompanied, and was so much enamour'd of, and lawfully enjoy her, as much as he pleased. For she, whom he had put to bed to him, was his own Daughter; That he had chosen rather to do this wrong to his own Child, than suffer him to do so shameful and sinful a thing, as to join himself to a strange Woman, which (i) their holy Law forbade. *Joseph* being much surpris'd at this Discovery, and as much affected with his Brother's Kindness to him, expressed himself with all the thankfulness which so great an Obligation deserved, and forthwith took the young Woman to Wife; and of her the next Year after was born *Hyrchanus*. For according to the *Jewish* Law an Uncle might marry his Neice, tho' an (ij) Aunt could not her Nephew, for which the *Jewish* Writers give this Reason; that the Aunt being in respect of the Nephew in the same Degree with the Father or Mother in the line of Descent, hath naturally a Superiority above him, and therefore for him to make her his Wife, and thereby bring her down to be in a degree below him (as all Wives are in respect of their Husbands) would be to disturb and invert the order of Nature. But that there is no such thing done where the Uncle marries the Neice. For in this case both keep the same degree and order, which they were in before, without any mutation in it.

Joseph had by another Wife seven other Sons all elder than *Hyrchanus*, to each of which he offered this Commission of going for him to the *Egyptian* Court on the occasion mentioned, but they having all refused it, *Hyrchanus* undertook it, tho' he were then a very young Man, not being above twenty, if so much. And having persuaded his Father not to send his Pre-

(i) See Note g.

(ij) Levit. xviii. 12, 13. and xx. 19.

sents from *Judea*, but to enable him on his arrival at *Alexandria*, to buy there such Curiosities for the King and Queen, as when on the Spot he should find would be most acceptable to them, he obtained from him Letters of Credit to *Arion* his Agent at *Alexandria*, by whose Hands he returned the King's Taxes into his Treasury, to furnish him with Money for this purpose, without limiting the Sum, reckoning that about ten Talents would be the most he would need. But *Hyrchanus* on his arrival at *Alexandria*, taking the advantage of his Father's unlimited Order instead of ten Talents demanded a thousand; and having forced *Arion* (who had then three thousand Talents of *Joseph's* Money in his Hands) to pay him that whole Sum, which amounted to above two hundred thousand Pound of our Money, he bought an hundred beautiful Boys for the King, and an hundred beautiful young Maids for the Queen, at the price of a Talent a head, and when he presented them, they carried each a Talent in their Hands, the Boys for the King, and the young Maids for the Queen. So that this Article alone cost him four hundred Talents. Some part of the rest he expended in valuable Gifts to the Courtiers and great Officers about the King, keeping the remainder to his own Use. By which means having procured in an high degree the Favour of the King and Queen, and their whole Court, he returned with a Commission to be Collector of the King's Revenues in all the Country beyond *Jordan*. For having thus over-reached his Father, he made all the Interest, which *Joseph* formerly had in the *Egyptian* Court, to devolve from him upon himself, and got into his Hands also the best of his Estate; which exceedingly angring his Brothers, who were before ill-affected towards him, they conspired to way-lay him, and cut him off as he returned, having their Father's Connivance, if not his Consent for the same, so much was he angr'd against him by what he had done in *Egypt*. But *Hyrchanus* coming well attended with Soldiers to assist him in the

the

the Execution of his Office got the Better of them in the Assault which they made upon him; and two of his Brothers were left dead upon the Spot. But on his coming to *Jerusalem*, finding his Father exceedingly exasperated against him both for his conduct in *Egypt*, and the death of his Brothers on his return, and that for this reason no one there would own him, he passed over *Jordan*, and there entred on his Office of collecting the King's Revenues in those Parts. A little after this *Joseph* died, and thereon a War commenced between *Hyrchanus*, and the surviving Brothers about their Fathers Estate, which for some time disturbed the Peace of the *Jews* at *Jerusalem*. But the High-Priest, and the generality of the People taking part with the Brothers, he was forc'd again to retreat over *Jordan*, where he built a very strong Castle, which he called *Tyre*, from whence he made War upon the Neighbouring *Arabs*, infesting them with incursions and depredations for seven Years together. This was while *Seleucus Philopator* the Son of *Antiochus the Great* reigned in *Syria*. But when *Antiochus Epiphanes* succeeded *Seleucus*, and had instated himself in *Cæle-Syria*, and *Palestine*, as well as in the other Provinces of the *Syrian* Empire, *Hyrchanus*, being threatned by him with his wrath for his conduct in this and other Matters, for fear of him fell on his own Sword, and slew himself. Some time before his death he seems to have recovered the favour of *Onias* the High-Priest, and to have had him wholly in his Interest. For he took his Treasure into his Charge, (k) and laid it up in the Treasury of the Temple there to secure it for him, and in his answer to *Heliodorus* he saith of him, that he was a (l) Man of great Dignity. And *Onias's* favouring him thus far might perchance be the true Cause of that Breach, (m) which hapned between him and *Simon* the Governor of the Temple, who

(k) 2 Maccab. iii. 11. (l) 2 Maccab. ibidem. (m) 2 Maccab. iii. 4, 5, &c.

upon good reason is supposed to have been the eldest of the Brothers of *Hyrcanus*, and the head of the Family of the *Tobiadæ* (or Sons of (n) *Tobias*.) And it is most likely this provoked him to lay that design of betraying the Treasury of the Temple into the Hands of the King of *Syria*, which we shall by and by speak of, that so *Hyrcanus* might lose what he had deposited in it.

After the death of *Antiochus the Great*, *Seleucus Philopator* his eldest Son, whom he left at *Antioch* on his departure thence into the East, (o) succeeded him in the Kingdom, but made a very poor figure in it, by reason of the low State which the *Romans* had reduced the *Syrian* Empire to, and the heavy Tribute of a thousand Talents a Year, which through the whole time of his Reign he was obliged to pay them by the Treaty of Peace lately granted by them to his Father.

Ptolemy (p) had hitherto managed his Government with Approbation and Applause, being till now directed in all things by the Counsel and Advice of *Aristomenes* his chief Minister, who was as a Father unto him. But at length the Flatteries of his Courtiers prevailing over the wise Counsels of this able Minister, he began to deviate into all the vicious and evil Courses of his Father, and not being able to bear the Freedom, with which *Aristomenes* frequently advised him to a better Conduct, he made him away by a Cup of Poison, and then gave himself up with a full swing into all manner of vicious Pleasures, and this led him into as great miscarriages in the Government. For thenceforth instead of that Clemency and Justice, with which he had hitherto governed the Kingdom, he turned all into Tyranny and Cruelty,

(n) *This Tobias was the Father of Joseph, and Grandfather of Hyrcanus.*

(o) Appianus in Syriacis. Qui de eo dicit, quod erat Otiosus, nec admodum potens propter cladem, quam Pater acceperat.

(p) Diodorus Siculus in Excerptis Valerii, p. 294.

conducting himself in all things that he did by nothing else but by corrupt Will, and arbitrary Pleasure.

The (q) *Egyptians* not being able to bear the Grievances, which they suffered under this great Male-administration of their King, began to combine and make Associations against him, and being headed by many of the greatest Power in the Land, formed Designs for the deposing of him from his Throne, and had very near succeeded in it.

Anno 185.
Ptolemy Epi-
phanes 20.

For the extricating himself out of these Troubles he made (r) *Polycrates* his chief Minister, who was a wise and valiant Man, and long experienced in all the affairs both of War and Peace. For he had been one of his Father's Generals in the Battle of *Raphia*, and much of that Victory which was there gained, was owing unto him. After that he had been Governor of *Cyprus*, and coming from thence to *Alexandria*, just upon the breaking out of the Conspiracy of *Scopas* he had a great hand in the suppressing of it.

Anno 184.
Ptolemy Epi-
phanes 21.

By this means *Ptolemy* (s) having subdued the Revolters, brought many of their Leaders (who were of the chief Nobility of his Kingdom) upon terms of Accommodation to submit to him; but when he had gotten them into his Power, he broke his Faith with them. For after having treated them with great Cruelty he caused them all to be put to death; which base Action involved him in new Difficulties, but the Wisdom of *Polycrates* extricated him out of all.

Anno 183.
Ptolemy Epi-
phanes 22.

Agisipolis, who on the death of *Cleomenes* had been in his Infancy declared King of *Lacedæmon*, being slain by Pirates in a Voyage which he was making to *Rome*, (t) Archbishop *Usher* thinks that *Arcus*, a

(q) Diodorus ibidem. (r) Polybius in Excerptis Valesii, p. 113. (s) Polybius ibidem. (t) Annales veteris Testamenti sub Anno J. P. 4531.
Noble

Noble *Lacedæmonian* much spoken of in those times, had the title of King of *Lacedæmon* after him, and that from him was sent that Letter to *Onias*, the High-Priest of the *Jews*, (u) in which the *Lacedæmonians* claimed kindred with the *Jews*, and desired friendship with them on this Account. *Josephus* indeed (w) saith, that this Letter was written to *Onias* the Son of *Simon*, who was the third of that Name that was High-Priest at *Jerusalem*; but it is hard in his time to find an *Areus* King of *Lacedæmon*. For Archbishop *Usher's* conjecture will not do: That *Areus*, on whom he would fix the Title of King of *Lacedæmon* for the fathering of this Letter to *Onias*, is no where said to be so; neither is it any way likely, that he ever had that Title. For before his time both the Royal Families of the Kings of *Lacedæmon* had failed, and become extinct; and the Government there, which had for some time before been invaded by Tyrants, was then turned into another Form. And besides *Jonathan* in his Letter to the *Lacedæmonians* (1 Macc. xii. 10.) wherein he makes mention of this Letter of *Areus*, saith, That there was a long time passed, since it had been sent unto them, which could not have been said by *Jonathan* in respect of the time, in which *Onias* the third was High-Priest; since from the death of that *Onias*, to the time that *Jonathan* was made Prince of the *Jews*, there had passed no more than twelve Years. It's most likely *Josephus* mistook the *Onias*, to whom this Letter was directed, and ascribed that to *Onias* the third, which was done only in the time of *Onias* the first. For (x) while *Onias* the first of that Name, the Son of *Jaddua*, was High-Priest of the *Jews*, there was an *Areus* King of *Lacedæmon*, and from him most likely it was, that this Letter was written. But the greatest difficulty as to this Letter is to know, on what foundation the *Lacedæmonians*

(u) 1 Maccab. xii. Josephus lib. 12. cap. 5. (w) Lib. 12. cap. 4. (x) Vide Scaligeri Animadversiones in Eusebii Chronicon. p. 139. & Canonum Isagog. lib. 3. p. 340.

claimed kindred with the Jews. *Areus* saith in his Letter, that it was found in a certain writing, that the Lacedæmonians and the Jews were Brethren, and that they were both of the Stock of Abraham. But what this writing was, or how this pedigree mentioned in it was to be made out, is not said. No doubt it was from some old fabulous Story now lost. Learned Men have been offering several Conjectures for the making out of this Matter, but all so lame, as not to be worth relating.

Ptolemy having suppressed his rebellious Subjects at home, projected a War abroad against *Seleucus* King of Syria. But (y) as he was laying his Designs for it, one of his chief Commanders asked him, where he would have money to carry it on? To this he answered, that his Friends were his Money; from whence many of the chief Men about him inferring, that he intended to take their Money from them for carrying on of this War, for the preventing of it procured Poison to be given him, which did put an end to this Project and his Life together, after he had reigned twenty-four Years, and lived twenty-nine. *Ptolemy Philometor* his Son, an Infant of six Years old, succeeded him in the Kingdom, under the Guardianship of *Cleopatra* his Mother.

Perseus having succeeded his Father *Philip* in the Kingdom of *Macedon* (z) married *Laodice* the Daughter of *Seleucus* King of Syria; and the *Rhodians* with their whole Fleet conducted her from Syria into *Macedon*.

In their way thither they stopped at *Delus*, an Island in the *Egean* Sea sacred to *Apollo*, where he had a Temple erected to him, which next that at *Delphus* was reckoned to be of the greatest note in all Greece. While the Fleet lay there *Laodice* having made many offerings to the Temple, and given many Gifts to the

(y) Hieronymus in cap. xi. Danielis.
p. 882. Livius lib. 42.

(z) Polybius Legat. 60.

People of the Place, they in acknowledgment hereof there erected a Statue to her, on the Pedestal whereof was engraven this Inscription. Ὁ Δῆμος ὁ Δηλίων Βασιλίῳσαν Λαοδίχην Βασιλέως Σελεύχῃ, γυναικα ᾧ Βασιλέως Περσέως, Ἀρετῆς ἕνεκεν καὶ Διεσβεΐας τῆς περὶ τὸ ἱερόν καὶ Δυνόιας πρὸς τὸν Δῆμον τῶν Δηλίων. i. e. *The People of Delus erected this for Queen Laodice, the Daughter of King Seleucus, and the Wife of King Perseus, because of her Virtue, and of her Piety to the Temple, and her Beneficence to the People of Delus.* The Marble whereon this Inscription was engraven is still extant among the *Arundel Marbles* at *Oxford*, from whence it was published by me among the *Marmora Oxoniensia*, Num. 142, p. 276.

Simon a Benjamite being made (a) Governor or Protector of the Temple at *Jerusalem*, (which Office he seems to have had from the death of *Joseph*, and was most probably (b) one of his Sons) differences arose between him, and *Onias* the High-Priest; and when he found, that he could not prevail against *Onias*, he with the rest of the Sons of *Tobias* fled from *Jerusalem*, and went to *Apollonius*, who was Governor of *Cæle-Syria* and *Palestine* for *Seleucus* King of *Syria*, and told him of great Treasures, which he said were laid up in the Temple at *Jerusalem*; whereon *Apollonius* informing the King, *Heliodorus* his Treasurer was sent to make seizure of it, and to bring it to *Antioch*. How the hand of God appeared in a very miraculous manner against *Heliodorus* in this sacrilegious Attempt is at large related in the third Chapter of the second Book of *Maccabees*. However (c) *Simon* still carrying on his Malice against *Onias*, and Murders having been thereon committed by those of his Faction, and *Apollonius* encouraging him herein, *Onias* went to *Antioch* to make Complaint to the King of these Vio-

(a) 2 Maccab. iii. 4. (b) Vide Grotium in Annotationibus ad tertium cap. 2. Libri Maccab. ver 4. (c) 2 Maccab. iv.

lences, but he had not been long there ere the King died.

It hath been above related, that when *Antiochus* the Great, the Father of *Seleucus*, made Peace with the Romans after the Battle of Mount *Sipylus*, among other Hostages which were then given for the observance of that Peace, one was *Antiochus* the King's Son, and younger Brother to *Seleucus*. He having been now thirteen Years at *Rome*, (d) *Seleucus* had a desire to have him home; and therefore for the redeeming of him he sent *Demetrius* his only Son, then about twelve Years old, to be there in his stead by way of Exchange for him. Whether he did this as (e) some Moderns think, that his Son might have the benefit of a *Roman* Education; or that he might make use of *Antiochus* for the executing of some Designs, he might then have upon *Egypt* during the Minority of *Philometor*, as (f) is conjectur'd by others; or for some other reason different from both, is not said in any Authentic History of those times. While both the next Heirs of the Crown were thus absent (*Demetrius* being gone for *Rome*, and *Antiochus* not yet returned from thence) *Heliodorus* the King's Treasurer, the same that had been sent to rob the Temple at *Jerusalem*, thinking this a fit opportunity for him to usurp the Crown, were *Seleucus* out of the way, (g) caused Poison to be treacherously given him, of which he died.

It appears from the third and fourth Chapters of the second Book of *Maccabees*, and also from (h) *Josephus* that *Seleucus* had been in Possession of *Cæle-Syria*, *Phœnicia*, and *Judæa* some time before his Death. For *Apollonius* was Governor of those Provinces for him, and *Heliodorus* was sent to *Jerusalem* by his Commission, when he would

(d) Appianus in Syriacis.

(e) Sâlianus sub An. Mundi 3878.

(f) Vaillant in Historia Regum Syriæ.

(g) Appian. in Syriacis.

(h) In Libro de Maccabæis, cap. 4.

have there seized the Treasure of the Temple for his Use; and *Onias*, when oppressed by *Simon the Benjamite*, and his Faction, applied himself to *Seleucus* King of *Syria*, and not to *Ptolemy* King of *Egypt*, for redress of his Grievances; all which plainly proves, that *Seleucus* was then in possession of the Sovereignty of those Provinces; but how he came by it is no where said in History. After the Battle of *Paneas*, it's certain *Antiochus the Great* made himself master of all *Cœle-Syria* and *Palestine*, and utterly excluded *Ptolemy* from the Sovereignty which till then the *Egyptian* Kings had in those Provinces. But when the same *Antiochus* married his Daughter *Cleopatra* to *Ptolemy Epiphanes*, he agreed to restore them to him by way of dower with her, reserving to himself one half of the Revenues of those Provinces. And if they were then restored to *Ptolemy*, the question ariseth herefrom, How then came *Seleucus* to be possessed of them? By what we find in (i) *Polybius* it may be inferr'd, that this agreement was never faithfully executed either by *Antiochus*, or *Seleucus* his Son; but that both of them held these Provinces notwithstanding that Article of the Marriage, whereby it was agreed to surrender them to the *Egyptian* King. For that Author (i) tells us, That from the time of the Battle of *Paneas*, where *Antiochus* vanquished *Scopas* and the *Egyptian* Army, all parts of the above-mentioned Provinces were subject to the King of *Syria*. And he also tells us, That *Antiochus Epiphanes* (who succeeded *Seleucus*) in an answer which he gave to the Ambassadors that came to him from *Greece*, to compose the Differences, that were between him and King *Ptolemy Philometor* (k) denied, that *Antiochus* his Father ever agreed to surrender *Cœle-Syria* to *Ptolemy Epiphanes* on his marrying of his Daughter to

(i) Legat. 72. p. 893.

(k) Polybius Legat. 82. p. 908.

him, which may seem to infer, that *Cœle-Syria* and *Palestine*, notwithstanding the said Agreement, were still retained in the Possession of the *Syrian Kings*. But what *Josephus* (l) saith of *Hyrcanus's* Journey to congratulate King *Ptolemy Epiphanes*, and *Cleopatra* his Queen, on the Birth of *Philometor* their Son, and the flocking of the Nobles of *Cœle-Syria* thither on the same Account, is a clear Proof of the contrary, That is, that *Cœle-Syria* and *Palestine* were then in the Possession of the *Egyptian King*, by what means soever it afterwards became that he was put out of it. It's most likely, that *Seleucus* having just cause of War given him by the Preparations, that *Ptolemy Epiphanes* was making against him at the time of his Death, took the advantage (m) of the Minority of *Philometor* his Son to prosecute this War against him, which his Father had begun, and therein seized these Provinces. For it's certain, both from the *Maccabees* and *Josephus*, that *Seleucus* was in possession of them at the time of his Death.

The whole of this King's Reign is expressed in the twentieth verse of the eleventh Chapter of *Daniel*. For in that Text it is foretold, that after *Antiochus the Great*, who is spoken of in the foregoing verses, *there should stand up in his Estate a raiser of Taxes*. And *Seleucus* was no more than such all his time. For the whole business of his Reign was to raise the thousand Talents every year, which by the Treaty of Peace that his Father made with the *Romans*, he was obliged for twelve Years together annually to pay that People; and the last of those twelve Years was the last of his Life. For as the same Text saith, *That within a few (n) Years after he shall be destroyed, and that neither in Anger, nor in Battle,*

(l) *Antiq. lib. 12. c. 4.* (m) *He was but six Years old at the time of his Father's death.* (n) *The Hebrew Word Yamim, which in the English Bible is rendered Days, signifieth also Years, and is put as often for the one as the other.*

so accordingly it happen'd. For he reigned only eleven Years, and his Death was neither in *Battle*, nor in *Anger*, that is neither in War abroad, nor in Sedition or Rebellion at home, but by the secret Treachery of one of his own Friends. His Successor was *Antiochus Epiphanes* his Brother, of whom we shall treat in the next Book.





THE
OLD *and* NEW TESTAMENT

Connected in the

HISTORY

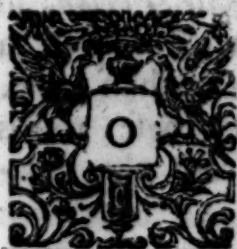
OF THE

Jews and Neighbouring Nations,

FROM THE

Declension of the Kingdoms of *Israel*
and *Judah* to the time of CHRIST.

PART II. BOOK III.



ON the death of *Seleucus Philopator*, (a)
Heliodorus, who had been
the treacherous Author of
his death, endeavoured to
seize the Crown of *Syria*.

Anno 175.
Ptolemy Phi-
lometor 6.

Antiochus the Brother of *Seleucus* was
then on his return from *Rome*. While
at *Athens*, (b) in his Journey, he there heard of the

(a) Appianus in *Syriacis*.

(b) Appianus *ibid*.

Death of his Brother, and the attempt of *Heliodorus* to usurp the Throne; and finding that the Usurper had a great Party with him to support him in his Pretensions, and that there was another Party also forming (c) for *Ptolemy* (who made some claim to the succession in right of his Mother, she being sister to the deceased King) and that both of them were agreed not (d) to give unto him (though the next heir in the absence of *Demetrius*) the Honour of the Kingdom, as the holy Prophet (d) *Daniel* foretold, he (e) applied himself to *Eumenes* King of *Pergamus*, and *Attalus* his Brother, and (f) by flattering speeches, and great promises of friendship prevailed with them to help him against *Heliodorus*. And by their means that Usurper (g) being suppressed, he was quietly placed on the Throne, and all submitted to him and permitted him without any further opposition peaceably to obtain the Kingdom, as had been predicted of him in the same Prophecy. *Eumenes* and *Attalus* at this time having some suspicions of the *Romans*, were desirous of having the King of *Syria* on their side in case a war should break out between them; and *Antiochus's* promises to stick by them, whenever such a war should happen, were the inducements that prevailed with them to do him this Kindness.

On his being thus settled on the Throne he took (b) the name of *Epiphanes*, that is, *The Illustrious*, but nothing could be more alien to his true Character than this Title. The Prophet *Daniel* foretold of him, that he should be (i) a vile Person, so our *English* Version hath it, but the word *nibzeb* in the Original rather signifieth despicable than vile. He was truly both in all that both these words can express, which will fully appear from the Cha-

(c) Hieronymus in Dan. xi. 21. (d) Dan. xi. 21. (e) Appianus in Syriacis. (f) Dan. xi. 21. (g) Appianus ibid. (b) Appianus in Syriacis. Eusebius in Chronico. Athenæus lib. 5. p. 193. (i) Dan. xi. 21.

racter given of him by (k) *Polybius*, (l) *Phylarchus*, (m) *Livy*, and (n) *Diodorus Siculus*, who were all Hea-then writers, and the two first of them his Contemporaries. For they tell us that he would get often out of the palace and ramble about the streets of *Antioch*, with two or three servants only accompanying him; that he would be often conversing with those that graved in Silver, and cast vessels of Gold, and be frequently found with them in their shops talking and nicely arguing with them about the mysteries of their Trades; that he would very commonly debase himself to the meanest Company, and on his going abroad would join in with such, as he hapned to find then met together, although of the lowest of the People, and enter into discourse with any one of them, whom he should first light on; That he would in his rambles frequently drink with strangers and foreigners, and even with the meanest and vilest of them; That when he heard of any young Company met together to feast, drink, or any otherwise to make merry together, he would without giving any notice of his coming intrude himself among them, and revel away the time with them in their cups and songs, and other frolicks, without any regard had to common decency, or his own Royal Character; so that several being surpris'd with the strangeness of the thing would on his coming get up and run away out of the Company. And he would sometimes as the freak took him lay aside his Royal habit, and putting on a *Roman* gown go round the City, as he had seen done in the Election of Magistrates at *Rome*, and ask the votes of the Citizens in the same manner, as used to be there practis'd, now taking one man by the hand, and then embracing another, and would thus set himself up, sometimes for the Office of *Ædile*, and sometimes for that of *Tribune*, and having been thus voted into the Office he sued for, he would take the *Curule Chair*, and

(k) *Apud Athenæum lib. 5. p. 193.* (l) *Apud Athenæum lib. 10. p. 438.* (m) *Lib. 41.* (n) *In Excerptis Valefir, p. 304.*

sitting down in it hear petty Causes of Contracts, bargains, and sales made in the market, and give judgment in them with that serious attention and earnestness, as if they had been matters of the highest concern and importance. It's said also of him, that (o) he was much given to drunkenness; and that he spent a great part of his Revenues in revellings, and drunken Carousals, and would often go out into the streets while in these frolicks, and there scatter his money by handfuls among the rabble, crying out *Let him take, to whom fortune gives it.* Sometimes he would go abroad with a Crown of Roses upon his head, and wearing a *Roman* gown would walk the streets alone, and carrying stones under his arms would throw them to those that should follow after him. And he would often wash himself in the publick Baths among the common People, and there expose himself by many absurd and ridiculous actions. Which odd and extravagant sort of conduct made many doubt how the matter stood with him; (p) some thinking him a fool, and some a madman; the latter of these most thought to be his truest Character and therefore instead of *Epiphanes*, or *The Illustrious*, they called him (q) *Epimanes*, that is, *the Madman*. *Jerome* (r) tells us also of him, that he was exceedingly given to lasciviousness, and often by the vilest acts of it debased the honour of his Royal dignity; that he was frequently found in the company of mimics, pathics, and common prostitutes; and that with the latter he would commit acts of lasciviousness, and gratify his lust on them publicly in the sight of the people. And it is further related of him, that having for his Catamites two vile persons called (s) *Timarchus* and *Heraclides*, who were Bro-

(o) Athenæus lib. 10. p. 438. (p) Diodorus Siculus in Excerptis Valesii, p. 306. Athenæus lib. 5. p. 193. (q) Athenæus ibid. (r) In Comment ad Dan. xi. 37. (s) They are taken to be the same, who in Athenæus p. 438, are called Aristus and Themison, tho' that Author there seems to speak of Antiochus magnus, and not of Antiochus Epiphanes.

thers, he made the first of them Governor of *Babylonia*, and the other his Treasurer in that Province, and gave himself up to be govern'd and conducted by them in most that he did. And (t) having on a very whimsical occasion exhibited Shows and Games at *Daphne* near *Antioch* with vast expence, and called thither a great multitude of people from foreign Parts, as well as from his own Dominions, to be present at the Solemnity, he there behaved himself to that degree of folly and absurdity, as to become the ridicule and scorn of all that were present. Which actions of his are sufficient abundantly to demonstrate him both despicable and vile, tho' he had not added to them that most unreasonable and wicked Persecution of God's People in *Judea* and *Jerusalem*, which will be hereafter related.

As soon as *Antiochus* was settled in the Kingdom, *Jason* the Brother of *Onias* being ambitious of the High-Priesthood, by underhand means (u) applied to him for it, and by an Offer of 360 Talents, besides eighty more, which he promised on another account, obtained of him, that *Onias* was displaced from the Office, and he advanced to it in his stead. And at the same time procured, that *Onias* was called to *Antioch*, and confined to dwell there. For *Onias* by reason of (w) his signal piety and righteousness being of great esteem among the people throughout all *Judea* and *Jerusalem*, the Intruder justly feared, that he should have but little Authority in his new acquired Office, as long as this good man, from whom he usurped it, should continue at *Jerusalem*; and therefore he procured from the King an Order for his removal from thence to *Antioch*, and his confinement to that place; where (x) he accordingly continued, till he was there put to death, as will be hereafter

(t) Poybius apud Athenæum lib. 5. p. 194. & lib. 10. p. 439. Diodorus Siculus in Excerptis Valefii, p. 320. (u) 2 Maccab. iv. 7. Josephus De Maccabæis cap. 4. (w) 2 Maccab. iii. 1. iv. 37. (x) 2 Maccab. iv. 33, 34.

shewn in its proper place. *Antiochus* coming poor to the crown, and finding the publick Treasury empty by reason of the heavy Tribute paid the *Romans* for the twelve years last foregoing, was greedy of the money which *Jason* offered, and therefore for the obtaining of it readily granted what he desired of him, and would have been glad to have granted more on the same Terms; which *Jason* perceiving (y) proposed to advance one hundred and fifty Talents over and above what he had already offered, if he might have licence to erect at *Jerusalem* a *Gymnasium* or place of Exercise, and an *Ephebeum*, or a place for the training up of youth according to the usage and fashion of the *Greeks*, and moreover have Authority of making as many of the Inhabitants of *Jerusalem* Freemen of *Antioch*, as he should think fit. Which proposal being as readily accepted of as the former, all this was also granted him. And by these means he doubted not he should be able to make a party among the *Jews* to overbear all that might stand for *Onias*; and accordingly on his return to *Jerusalem* with these Grants and Commissions he had all the success herein, which he proposed. For at this time there were many among the *Jews* fondly inclined to the ways of the *Greeks*, whom he gratified by erecting his *Gymnasium* for them to exercise in; and the Freedom of the City of *Antioch* being a privilege of great value, while the *Syro-Macedonian* King flourished there, by his power of granting that Freedom he drew over many more to his bent; so that (z) putting down the Governments that were according to Law, he brought up new customs against the Law, drawing the chief young men of the *Jewish* Nation into his *Ephebeum*; and there training them up after the manner of the *Greeks*; and in all things else he made as many of them as he could apostatise from the Religion and Usages of their Fore-fathers, and conform themselves to the manners, customs and rites of

(y) 2 Maccab. iv. 8, 9.

(z) 2 Maccab. iv. 10, 11, 12, &c.
the

the Heathens; whereon the service of the Altar became neglected, and the Priests despising the Temple omitted there the publick worship of God, and hastned to partake of the Games and Divertisements of the *Gymnasium*, and all other the unlawful allowances of that Place; whereby it came to pass that all those privileges, which at the solicitation of *John* the Father of *Eupolemus* were by special favour obtained of King *Seleucus Philopator* for the securing of the observance of the *Jewish* Law in *Judah* and *Jerusalem*, were all overborn and taken away. And from hence was propagated that iniquity among the *Jews*, which drew after it for its punishment one of the greatest Calamities, next the two terrible destructions executed upon their Temple and Country by *Nebuchadnezzar* and *Titus*, that ever beset that Nation. Of all which mischief the ambition of this wicked man was the Original cause. For sacrificing to it his Religion and his Country he betrayed both to procure his own advancement. And to render himself the more acceptable to those, from whom he obtained it, he changed not only his Religion, but also his Name. For (a) his name was at first *Jesus*, but when he went over to the ways of the *Greeks*, he took also a *Greek* name, and called himself *Jason*, and having thus given himself up to the heathen superstition he laid hold of all opportunities to distinguish himself in expressing his zeal for it.

And therefore (b) the next year being the time of the (c) *Quinquennial* Games that were celebrated at *Tyre* in honour of *Hercules* the Patron God of that Country, and *Antiochus* being present at them, he sent several *Jews* of his party, whom he had enfranchised

Anno 174.
Ptolemy Philo-
metor 7.

(a) *Josephus Antiq. lib. 12. cap. 6.* (b) *2 Maccab. iv. 18, 19.*
(c) *These Quinquennial Games at Tyre were in imitation of the Quinquennial Games in Greece called the Olympics. They are called Quinquennial, because they were celebrated in the beginning of the fifth year, tho' from one Olympic to another no more than four years intervened.*

and made Freemen of *Antioch*, to be (d) spectators of those Games, and to offer from him a Donative of (e) 3300 Drachms to be expended in sacrifices to that Heathen Deity. But the bearers being afraid of involving themselves in the guilt of this Idolatry, gave the Money to the *Tyrians* to be employed in the repairing of their Fleet, and so the Apostate was defeated of what he intended by this impious gift.

In *Egypt* from (f) the death of *Ptolemy Epiphanes*,
Cleopatra his Queen, sister of *Antiochus Epiphanes*, had taken on her the Government of the Kingdom, and the Tuition of her Infant Son, who had succeeded

Anno 173.
 Ptolemy Philometor 8.

(d) The Original calls them Θεοφύλακται, which word among the Greeks signified such, as were sent from one City to another in the name of the Community to be present at their sacred solemnities, and bear a part in them. (e) In the English version it is 300 drachms, and so it is also in the common printed Books of the Greek Original. But in the Arundel Manuscript it is τετρακισχίλια τετρακοσία, i. e. 3300, which is the truer reading. For 300 Drachms at the highest valuation making no more than 75 Jewish Shekels, that is of our money 11 l. 5 s. it was too little to be sent on such an occasion (vide Annales Usserii sub Anno Mundi 3830) But it is to be here observed, that the Tyrian God, to whom this oblation was sent, is in the place of the second Book of Maccabees here cited called Hercules according to the style of the Greeks. Among the Tyrians themselves this name was not known. There his name was Melcarthus, which being compounded of the two Phœnician words Melec and Kartha did in that language signify the King or Lord of the City. The Greeks from some similitude, which they found in the worship of this God at Tyre, with that, wherewith they worshipped Hercules in Greece, thought them to be both the same, and therefore called this Tyrian God Hercules, and hence came the name of Hercules Tyrius among them. This God seems to be the same with the Baal of the Holy Scriptures, whose worship Jezebel brought from Tyre into the Land of Israel. For Baal with the addition of Kartha signifieth the same, as Melec with the same addition. For as the latter in the Phœnician Language is King of the City, the other in the same language is Lord of the City. And as Baal is put alone to signify this Tyrian God in Scripture, so do we find Melec also put alone to signify the same God. For Helychius tells us Μάλικα ἡ Ἡερκλέα Ἀμαθούσιοι, i. e. Malic is the name of Hercules among the Amathusians. And these Amathusians were a Colony of the Tyrians in Cyprus. Vide Sanchoniathonem apud Eusebium de Præp. Evang. lib. 1. Bocharti Phaleg. Part 2. lib. 1. cap. 34. & lib. 2. cap. 2. Seldenum de Diis Syris Syntag. 1. cap. 6. & Fulleri Miscellanea lib. 3. cap. 17. (f) Hieronymus in Dan. xi. 21. him

him in it, and managed it with great care and prudence, but she dying this year, the management of affairs there fell into the hands of *Lenneus* a Nobleman of that Court and *Eulaeus* an Eunuch, who had the breeding up of the young King. As soon as they had entered on the administration, they made demand of *Cale-Syria* and *Palestine* from *Antiochus Epiphanes*, (g) which gave origin to the war, that afterwards ensued between *Antiochus* and *Philometor*. As long as *Cleopatra* lived, she being Mother to the one and Sister to the other kept this matter from making a breach between them. But after her death those into whose hands the Government next fell, made no longer scruple to demand of *Antiochus* in behalf of their master what they thought his due. And it must be owned, that those Provinces were always in the possession of the Kings of *Egypt* from the time of the first *Ptolemy*, till *Antiochus the Great* wrested them out of the hands of *Ptolemy Epiphanes*, and by this Title only *Seleucus* his Son came to be in full possession of them, and on his death was succeeded in the same by *Antiochus Epiphanes* his Brother. The *Egyptians* in defence of their claim argued, that (b) in the last Partition of the Empire of *Alexander* made after the battle of *Ipsus* among those four of his Successors, who then survived, these Provinces were assigned to *Ptolemy Soter*; that he and the succeeding Kings of his race had held them ever after, till *Antiochus the Great* wrested them out of the hands of *Ptolemy Epiphanes* after the Battle of *Paneas*; And that the same *Antiochus* had agreed on the marrying of his daughter to the same King *Ptolemy*, and made it the main Article of that Marriage, again to restore to him these Provinces by way of Dower with her. But *Antiochus* (i) denied both these allegations, pleading in answer to them, that by virtue of the last Partition of the Empire of *Alexander* above-mentioned

(g) Polybius Legat. 82. p. 908. (b) Polyb. Legat. 72. p. 893.
 (i) Polyb. Legat. 72. p. 893. & Legat. 82. p. 908.

all Syria, including *Cale-Syria* and *Palestine*, was assigned to *Seleucus Nicator*, and therefore it belonged to him as his rightful Heir in the Syrian Empire. And as to the Article of Marriage, whereby a restoration of those Provinces to King *Ptolemy* was claimed, he utterly denied that there was any such thing. And having thus declared on both sides their pretensions, they joined issue hereon, and referred it to the sword to decide the matter.

Ptolemy Philometor being now fourteen years old, he was declared to be out of his Minority, and thereon (ij) great Preparations were made at *Alexandria* for his (k) Inthronization, as was usual there on this occasion. Hereon *Antiochus* (l) sent *Apollonius* one of the prime Nobles of his Court in an Embassy thither to be present at the solemnity, and to congratulate the young king thereon. This he did in outward pretence to express his respects to his Nephew, and shew him Honour on this occasion; but in reality it was only to spy out, how that Court stood affected to him, and what measures they were purposing to take in reference to him, and the contested Provinces of *Cale-Syria* and *Palestine*: And on the return of this Ambassador to him, finding by his report that war was intended against him, he (l) came by sea to *Joppa* to take a view of the Frontiers towards *Egypt*, and to put them into a thorough posture of defence against any attempts, which the *Egyptians* might make upon them; and in this progress he came to *Jerusalem*, where he was received with great pomp and solemnity by *Jason* and all the City, and treated with great magnificence; but this operated nothing for the averting of that great mis-

(ij) Polyb. Legat. 78. p. 902. 2 Maccab. iv. 21. (k) This the Alexandrian Greeks called *Ἀνακλητήσια* or the Solemnity of Salutation, because they then first saluted him as King; This the Author of the second Book of Maccabees calls *πρωτοκλήσια*, iv. 21. for so it ought to be read according to the Alexandrian MS. and not *πρωτοκλήσια* as in the printed Books. (l) 2 Maccab. iv. 21.

chief and calamity, which he afterwards brought upon that place, and the whole Nation of the *Jews*: From *Jerusalem* he marched into *Phœnicia*, and having there settled all matters he returned again to *Antioch*.

The next year *Jason* (m) sent *Menelaus* his Brother to *Antioch* there to pay the King his Tribute-money, and also to treat with him about other matters which he thought necessary to be done. But on his admission to audience, instead of pursuing his Commission in the behalf of his Brother, he treacherously supplanted him, and got into his place. For having first recommended himself to the favour of this vain Prince by a flattering Speech, wherein he greatly magnified the glorious appearance of his power, he took the opportunity of petitioning him for the High-Priesthood for himself, offering more than *Jason* gave for it by three hundred Talents. Which offer being readily accepted *Jason* was deposed, after he had been as High-Priest in the Government of that Nation (n) three years, and *Menelaus* was advanced in his stead. This *Menelaus*, the Author of the second Book of *Maccabees* (o) saith, was Brother to *Simon the Benjamite* who was of the House of *Tobias*; but this could not be. For none but such, as were of the House of *Aaron*, were capable of this office, and therefore in this particular *Josephus* is rather to be credited, (p) who positively tells us, that he was the Brother of *Onias* and *Jason*, and the Son of *Simon* the second of that name High-Priest of the *Jews*, and that he was the third of his Sons, that had been in that office. His name at first was *Onias*, the same with that of his eldest Brother, but running as fast as *Jason* into the ways of the *Greeks*, in imitation of him he took a *Greek* name also, and called himself *Menelaus*. His Father and his eldest Brother were

Anno 172.
Ptolemy Philometor 9.

(m) 2 Maccab. iv. 23, 24, 25. (n) 2 Maccab. iv. 23. (o) Ibidem.
(p) Antiq. lib. 12. cap. 6.

both of them holy and good men, but he chose rather to imitate the example of wicked *Jason*, than theirs; For he (q) followed him in all his ways of fraud, wickedness, and apostacy, and out-did him in each of them. *Jason's* being supplanted by him, in the same manner as he had supplanted *Onias*, was a just retaliation of Providence, but *Menelaus* was a much more wicked Instrument herein, than the other; since he practised this fraud against *Jason*, while he was under his confidence and had on him the Character of his Ambassador, and by virtue of that Character got that access to the King whereby he effected it. As soon as his mandate for the office was dispatch'd at the Syrian Court, *Menelaus* went with it to *Jerusalem*. And altho' on his coming (r) the Sons of *Tobias*, who then made a very potent faction in the Jewish State, joined with him, yet such a party stood for *Jason*, that *Menelaus* was forced with his friends of the House of *Tobias* to quit the place, and return again to *Antioch*, where they having declared, that they would no longer observe their Country Laws and Institutions, but would go over to the Religion of the King, and the worship of the *Greeks*; this so far gained them the favour of *Antiochus*, that he sent them back assisted with such power as *Jason* could not resist; and therefore being forced to leave *Jerusalem* (s) he fled into the Land of the *Ammonites*, and *Menelaus* took possession of his office without any further opposition, and thereon he proceeded to make good all that he and his party had declared at *Antioch*, (s) by apostatizing from the Law of *Moses* to the Religion of the *Greeks*, and all other their rites and usages, and drawing as many others after him into the same impiety as he was able. For he did not desire the office of High-Priest at *Jerusalem* for the sake

(q) 2 Maccab. iv. 5. Josephus Antiq. lib. 2. cap. 6. (r) Josephus ibid. (s) 2 Maccab. iv. 26. (s) Josephus Antiq. lib. 12. cap. 6.

of the *Jewish* Religion, or that he intended to practise any part of the *Jewish* worship in it. That, which made this office so desirable to him and *Jason*, and induced them both to give so much money for it, was the temporal authority that went with the Ecclesiastical. For at that time, and for some ages past, the High-Priest of the *Jews* had first under the *Persian* and afterwards under the *Macedonian* Kings the sole temporal Government of that Nation. This last most certainly was derived from the King, and this gave him the handle to dispose of both, tho' the Priesthood itself were derived only from that divine authority under which it acted. And the case is the same in respect of the Christian Priesthood. For to instance in Episcopacy the first order of it, besides the Ecclesiastical Office, which is derived from *Christ* alone, it hath in Christian States annexed to it, (as with us) the temporal Benefice (that is the revenues of the Bishoprick) and some branches of the temporal authority, as the probat of Wills, causes of Tithes, causes of Defamation, &c. All which latter most certainly is held under the temporal State, but not the former. Were this distinction duly considered, it would put an end to those *Eraastian* Notions which now so much prevail among us. For the want of this is the true cause, that many observing some branches of the Episcopal Authority to be from the state, wrongfully from hence infer that all the rest is so too; whereas, would they duly examine the matter, they would find, that besides the temporal power, and temporal revenues, with which Bishops are invested, there is also an Ecclesiastical or Spiritual power which is derived from none other than *Christ* alone. And the same distinction may also serve to quash another Controversy, which was much agitated among us in the reign of his late Majesty *King William the Third*, about the act which deprived the Bishops, who would not take the Oaths to that King. For the contest then was, that an act of Parliament could

could not deprive a Bishop. This we acknowledge to be true in respect of the Spiritual Office, but not in respect of the Benefice, and other temporal advantages and powers annexed thereto. For these every Bishop receiveth from the state, and the state can again deprive any Bishop of them upon a just cause. And this was all that was done by the said Act. For the Bishops, that were then deprived by it, had still their Episcopal Office left entire to them, they being as much Bishops of the Church Universal after their deprivation as they were before.

Menelaus, after he had got into the High-Priesthood by outbidding his Brother, (1) took no care to pay the money, whereon the King calling upon *Sostratus* the Captain of the Castle at *Jerusalem* (who was also Receiver of the King's Revenues in *Judea*) and he upon *Menelaus* for the money, they were both summoned to appear before the King at *Antioch* to give an account hereof; but on their arrival there they found the King was gone from thence to quell an Insurrection which had been made against him at *Mallus* and *Tarsus* two Cities of *Cilicia*. For the revenues of these Cities having been assigned to *Antiochus* one of the King's Concubines for her maintenance, the Inhabitants either out of indignation for this Thing, or because the Concubine exacted upon them, rose up in an uproar, and *Antiochus* was then hastned thither to appease it, leaving *Andronicus*, one of the prime Nobles of his Court, to govern *Antioch* during his absence. *Menelaus* taking the advantage of the time thus gained by the absence of the King made the best use of it he could to raise the money he owed him before his return, in order whereto (u) having by the means of *Lysimachus*, whom he left his Deputy at *Jerusalem*, gotten many of the Gold Vessels out of the Temple, he sold them at *Tyre*, and the Cities round about, and thereby raised money enough

(1) 2 Maccab. iv. 27, 28. (u) 2 Maccab. iv. 32, 39.

not only to pay the King, but also to bribe *Andronicus* and other Courtiers to procure favour for him. (w) *Onias*, who then lived at *Antioch*, as being confined to that place by the order of the King, having notice of this Sacrilege, reprov'd *Menelaus* very severely for it, which the Apostate not being able to bear, for the revenging of himself upon him for it applied to *Andronicus*, and engaged him for a sum of money to cut *Onias* off, of which *Onias* having gained intelligence fled to the Asylum at *Daphne*, and there took sanctuary for the safety of his life. But (x) *Andronicus* having by fair Words and false Oaths persuaded him to come forth out of that place, immediately put him to death, that thereby he might earn the money which *Menelaus* had promised him. But *Onias* having by his laudable carriage, while he lived at *Antioch*, gained much upon the affection and esteem of the inhabitants of the place, as well *Greeks* as *Jews*, they took this murder so ill, (y) that they both joined in a petition to the King on his return against *Andronicus* for it, whereon cognizance being taken of the Crime, and the wicked murderer convicted of it, *Antiochus* (z) caused him with infamy to be carried to the place where the murder was committed, and there put to death for it in such manner as he deserved. For *Antiochus*, as wicked a Tyrant as he was, had sorrow and regret upon him for the death of so good a man, and therefore in his thus revenging of it he executed his own resentments, as well as those of the persons, who had petitioned for it.

This *Onias* was High-Priest of the *Jews* twenty-four years. *Eusebius* mentioneth not all the time of his being in the Office, tho' he doth it of all the rest from the time of the *Babylonish* Captivity. But the (a) *Chronicon Alexandrinum* doth assign him twenty-four

(w) 2 Maccab. iv. 33, 34.

(x) 2 Maccab. ibidem.

(y) 2 Maccab. iv. 25, 26.

(z) 2 Maccab. iv. 27, 28.

(a) This *Chronicon* had first the name of *Fasti Siculi*, because first found in

four years, which are to be reckoned to the time of his death. This *Chronicon* in the affigning of the years of each Pontificate from the time mentioned to the Death of this *Onias* much better agreeing both with the Scriptures and the History of *Josephus*, than either *Africanus* or *Eusebius*, I have rather chosen to follow that Author in this matter, than either of the other two, excepting only in the Pontificate of *Simon the Just*. For whereas the *Chronicon Alexandrinum* assigns it to fourteen years, and *Eusebius* only nine, I choose rather to follow *Eusebius* in this particular, that I might not carry down the last year of the High-Priesthood of *Manasseh* too far from the death of his father. For allowing *Simon the Just* fourteen years to his Pontificate it will carry down the time of the death of *Manasseh* to seventy-six years after the death of *Jaddua* his father, and make him to be near an hundred if not more at the time of his decease, and every year deducted from so great an age makes the account the more probable, and nothing can be deducted elsewhere to lessen it by the authority of either of those two Authors, (and there is no other Authority but theirs to be recurred to in this matter.) For all the years of the other Pontificates from the death of *Jaddua* to that of *Manasseh* do in both these Authors either equal or exceed the years of the said *Chronicon*, and therefore there is no where else, where they can be lessen'd by the Authority of either of them. And unless they be thus lessen'd, another inconvenience would happen worse than the other. For otherwise the last year of *Onias* would be carried down beyond what is consistent either with the History of *Jose-*

an old Library in Sicily, and from thence convey'd to Rome, where Sigonius and Onufrius made use of it, and quote it under the name of Fasti Siculi. But Sylburgius having gotten another Copy of it presented it to Hoeschelius, who gave it to the Library at Augsburg in Germany, from whence Rader the Jesuit published it with a Latin version Anno Dom. 1624. under the Title of Chronicon Alexandrinum. He gave it this Title, because in the Manuscript, from whence he printed it, there was a short preface premised under the name of Peter Patriarch of Alexandria.
phus,

phus, or that of the two Books of the *Maccabees*. From the Death of *Onias* the Pontificates following will be taken from the said Books of the *Maccabees*, as far as they go, and from the History of *Josephus*, who hath them all to the end.

In the interim there happen'd a great mutiny at *Jerusalem* by reason of the vessels of Gold, that were carried out of the Temple by the order of *Menelaus*. When he went to *Antioch*, (b) he left *Lyfimachus*, another of his Brothers as bad as himself, to execute his office during his absence, and by his means (c) those vessels of Gold were carried out of the Temple, which *Menelaus* sold at *Tyre* and other places to raise the money above-mentioned. When this came to be known, and the (d) bruit hereof was spread abroad among the People, the multitude taking great indignation hereat gathered themselves together against *Lyfimachus*; whereon he got together about three thousand men of his party under the Command of one *Tyrannus* an old Soldier to resist their rage, and defend himself against them, but the multitude fell on them with that fury, that wounding some and killing others they forced the rest to flee, and then falling on *Lyfimachus* the sacrilegious Robber they slew him beside the Treasury within the Temple, and thereby for that time put an end to this Sacrilege.

Antiochus (e) having ever since the return of *Apollonius* from the *Egyptian* Court been preparing for the war, which he found he must necessarily have with *Ptolemy* about the Provinces of *Cæle-Syria* and *Palestine*, and being now ready for it resolved to defer it no longer, but instead of expecting the war in his own Territories determined to carry it into those of his Enemy. The youth of *Ptolemy* (he being then but

(b) 2 Maccab. iv. 29. (c) 2 Maccab. iv. 29. (d) 2 Maccab. iv. 40, 41, 42. (e) Livius lib. 42. cap. 29. Polyb. Legat. 71. p. 892. Justin. lib. 34. cap. 2. Diodor. Sic. Legat. 18. Josephus Antiq. lib. 12. cap. 6. Hieronymus in Dan. xi. 22.

sixteen years old) and the weak conduct of the Ministers, into whose hands he was fall'n, made him despise both; and the *Romans* (under whose protection *Egypt* then was) were not at leisure to afford them any help, by reason of the war which they were at that time engaged in with *Perseus* King of *Macedon*; and therefore thinking he could not have a more favourable juncture for the bringing of this controversy to a successful decision, he resolved forthwith to begin the contest. However to keep as fair with the *Romans* as the case would admit (f) he sent Ambassadors to lay before the Senate the right he had to the Provinces of *Cæle-Syria* and *Palestine* then in his possession, and to justify the war, which he was forced to enter on in the defence of them, and then forthwith marched his Army towards the Frontiers of *Egypt*, (g) where being met by the Forces of *Ptolemy* between Mount *Cassus* and *Pelusium* it there came to a Battle between them, in which *Antiochus* having gotten the victory he took care on the advantage of it well to fortify that border of his Dominions, and to make the Barrier in that Quarter as strong as he could against any future attempt that *Ptolemy* might make upon these Provinces, and then without attempting any thing further this year returned to *Tyre*, and there and in the neighbouring Cities put his Army into winter Quarters.

While he lay at *Tyre*, there (b) came thither to him three Delegates from the Sanhedrim or Senate of the *Jews*, to complain of the Sacrileges of *Menelaus*, and the Violences and Disorders which by *Lyfimachus* his Deputy he had lately caused at *Jerusalem*, and having on the hearing of the Cause plainly convicted him before the King of all that they had laid to his Charge, *Menelaus* to avoid the Sentence, which he deserved, and which he saw was ready to be pro-

(f) Polybius Legat 72. p. 893. Diodor. Sic. Legat. 18.

(g) Hieronymus ibidem. (b) 2 Maccab. iv. 44.—50.

nounced against him, bribed *Ptolemy Macron* the Son of *Dorimenes*, with a great Sum of Money to befriend him with the King, whereon *Ptolemy* taking the King aside, prevailed with him contrary to what he intended not only to absolve *Menelaus*, but also to put to death the three Delegates of the *Jews*, as if they had unjustly accused him; which was so manifest a piece of oppression and injustice in the Eyes of all in that place, that the *Tyrians* pitying their Case caused them to be honourably buried.

This *Ptolemy Macron* (i) having been formerly Governor of *Cyprus* for King *Ptolemy Philometor*, had during his Minority reserved all the King's Revenues of that Island in his Hands, refusing to pay it to the Ministers notwithstanding their earnest call for it. But as soon as the King was enthroned he brought it all to *Alexandria*, and there paid the whole into the Royal Treasury, which being a supply which at that time came very conveniently to answer the Exigencies of the Government, he then obtained great Applause for his good conduct in this matter; but afterwards being disgusted either by some ill treatment from the Ministry, or for that his Service was not rewarded according to his Expectation, (k) he revolted from King *Ptolemy*, and went over to *Antiochus*, and delivered the Island of *Cyprus* into his Hands. Whereon *Antiochus* received him with great Favour, admitted him (l) into the number of his principal Friends, and made him (m) Governor of *Cæle-Syria* and *Palestine*, and sent (n) *Crates*, who had been before Deputy-Governor of the Castle at *Jerusalem* under *Softratus*, to be chief Commander of *Cyprus* in his stead. Thus much is proper to be said of him in this Place, because there will be other Occasions to make mention of him in the future Series of this History.

(i) Valefii Excerpta ex Polybio, p. 126.

(k) 2 Maccab. x.

13. (l) 1 Maccab. iii. 38.

(m) 2 Maccab. viii. 8.

(n) 2 Maccab. iv. 29.

About this time (o) for forty Days together there were seen at *Jerusalem* in the Air, very strange fights of Horsemen and Footmen armed with Shields, Spears and Swords, and in great Companies fighting against and charging each other as in battle-array, which foreboded those Calamities of War and Desolation, which soon after hapned to that City and Nation. And the like were seen at the same Place before the Destruction of that City by the *Romans*. So (p) *Josephus* tells us who lived in that time, and attests it to have been vouched to him by such as had been Eyewitnesses of the same.

Antiochus having been making preparations during all the Winter for a second Expedition into *Egypt*, as soon as the season of the Year would permit, (q) again invaded that Country both by Sea and Land, and having on the Frontiers gained (r) another victory over the Forces of *Ptolemy*, that were sent thither to oppose him, took *Pelufium*, and from thence made his way into the heart of the Kingdom. In (s) this last overthrow of the *Egyptian* Army, it was in his Power to have cut them all off to a Man, but instead of pursuing this Advantage, he took care to put a stop to the executing of it, riding about the Field in Person after the Victory to forbid the putting of any more to death; which Clemency of his so far reconciled and endeared him to the *Egyptians*, that on his further March into the Country they (s) all readily yielded to him, and he made himself with very little trouble master of *Memphis*, and all the other parts of *Egypt* excepting *Alexandria*, which alone held out against him.

While *Antiochus* carried on his last Invasion, *Philotetor* came into his hands, whether he were taken Prisoner by him, or else voluntarily came in unto

(o) 2 Maccab. v. 2, 3. (p) De Bello Judaico, lib. 7. cap. 12.
 (q) 2 Maccab. v. 1. (r) 1 Maccab. i. 17, 18. Hieronymus in
 Comment. ad Dan. xi. 24. (s) Diodorus Siculus in Excerptis
 Valefii, p. 311. (s) Hieronymus in Dan. xi. 25.

him, is not said; the latter seems most likely. For *Antiochus* took not from him his Liberty, but (t) they did eat at the same Table, and conversed together as Friends, and for some time *Antiochus* pretended to take care of the Interest of this young King his Nephew, and to manage the Affairs of the Kingdom as Tutor and Guardian to him. But when he had under this Pretence made himself Master of the Country he seized all to himself, and having miserably pillaged all Parts where he came, (u) vastly enriched himself and his Army with the Spoils of them. During all this time *Philometor* (v) conducted himself with a very mean Spirit, keeping himself, while in Arms, at as great a distance from all Danger as he was able, and never shewing himself in the Army, that was to fight for him; and afterwards in a slothful Cowardise submitting to *Antiochus*, and suffering himself to be deprived by him of so large a Kingdom, without attempting any thing for the preserving of it, which was not so much owing to his want of natural Courage or Capacity (for he afterwards gave many instances of both) as to the effeminate Education in which he was bred up by his Tutor *Euleus*. For that wicked Eunuch being also his prime Minister of State, took care by corrupting him with all manner of Luxury and Effeminacy to make him as unfit for Government as he was able, that when he was grown up, he might still be as necessary to him, and have the same Power in the Kingdom as he before had in the time of his Minority; which is a Policy, that hath often been practised by wicked Ministers towards their Princes in their Minority, to the vast damage always of the Country where it hath hapned.

While *Antiochus* was in *Egypt*, (w) a false Ru-

(t) Hieronymus ad Dan. xi. 25.

(u) 1 Maccab. i. 19.

(v) Justin. lib. 34. cap. 2. Diodorus Siculus in Excerptis Valefii, p. 310.

(w) 1 Maccab. i. 20—25. 2 Maccab. v. 5, 6. Josephus Antiq. lib. 12. cap. 8.

mour having been spread through all *Palestine*, that he was dead, *Jason* thinking this a fit opportunity for him again to recover his Station at *Jerusalem*, which he formerly had there as High-Priest, marched thither with above a thousand Men, and having by the assistance of the Party he had there, taken the City, and droven *Menelaus* to flee for shelter into the Castle, he acted all manner of Cruelties upon his fellow Citizens, putting to death without Mercy as many of those whom he thought his Adversaries, as he could light upon.

Antiochus on his being informed of all this in *Egypt*, supposed that the whole *Jewish* Nation had revolted from him, and therefore (x) marched with all haste out of *Egypt* into *Judæa*, to quell this Rebellion; and being told, that the People of *Jerusalem* made great rejoicings on the News which came to them of his Death, he was very much provoked thereat; and therefore in a great rage laying Siege to *Jerusalem*, and (y) taking the City by Force, he slew of the Inhabitants in three days time forty thousand Persons, and having taken as many more Captives, sold them

(x) 1 Maccab. i. 20—28. 2 Maccab. v. 11.—20. Josephus Antiq. lib. 12. cap. 7. lib. 13. cap. 16. De Bello Judaico lib. 1. cap. 1. Contra Apionem lib. 2. & in Libro de Maccabæis, cap. 4. Diodorus Siculus lib. 34. Ecloga prima. p. 901. Hieronymus in Dan. xi. 27.

(y) That *Antiochus* at this time took *Jerusalem* by force is said by the Author of the second Book of the Maccabees, v. 11. and so also by Diodorus Siculus in the place above cited. But Josephus in the twelfth Book of his Antiquities, chap. 7. contrary hereto tells us, that *Antiochus* entered the City ἀμαχῆτι, i. e. without force, those of his Party within opening the Gates to him; but herein he is also contrary to himself. For in his History of the Jewish War, Book the first, Chapter the first, he saith *Antiochus* took it κατὰ βίην, i. e. by force, and there represents him as enraged by what he had suffered in the Siege; and in the sixth Book of the same History, Chap. 11. he speaks of those who were slain in this Siege fighting against *Antiochus* in defence of the Place. And this is not the only place where Josephus is inconsistent with himself; many other instances may be shewn of his giving different accounts of the same matter in different places. He having written his History of the Jewish War, and his Antiquities at different times, between those two are most of these Differences to be found.

for

for Slaves to the neighbouring Nations. And not content with this he impiously forced himself into the Temple, and entered into the inner and most sacred Recesses of it, polluting by his presence both the Holy Place, and also the Holy of Holies, the wicked Traitor *Menelaus* being his Conductor, and shewing him the way into both. And to offer the greater Indignity to this sacred Place, and to affront in the highest manner he was able the Religion, whereby God was worshipped in it, he sacrificed a great Sow upon the Altar of Burnt-offerings, and Broth being by his Command made with some part of the Flesh thereof boiled in it, he caused it to be sprinkled all over the Temple for the utmost defiling of it. And after this having sacrilegiously plundered it by taking thence the Altar of Incense, the Shew-bread-Table, the Candlestick of seven Branches, that stood in the Holy Place, which were all of Gold, and several other golden Vessels, Utenils, and Donatives of former Kings, to the value of eighteen hundred Talents of Gold, and made the like plunder in the City, he returned to *Antioch*, carrying thither with him the Spoils of *Judaea* as well as of *Egypt*, which both together amounted to an immense Treasure of Riches. On his departure from *Jerusalem* for the further vexation of the *Jews* (z) he appointed *Philip* a *Phrygian*, who was a Man of a very cruel and barbarous Temper, to be Governor of *Judaea*, and *Andronicus* another, of the like disposition to be Governor of *Samaria*, and left *Menelaus* to be still over them in the Office of High-Priest, who was worse to them than all the rest.

As to *Jason*, (a) on the return of *Antiochus* out of *Egypt*, he durst not tarry his coming to *Jerusalem*, but on his approach to that place fled thence for fear of him back again into the Land of the *Ammonites*; but being there accused before *Aretas* King of the *Arabians*, whose Kingdom reached into that

(z) 2 Maccab. v. 22, 23. (a) 2 Maccab. v. 7—10.

Country, he fled from thence also, and after that being forced to shift from place to place pursued of all Men, and hated every where for his wickedness towards God, his Country, and his Religion, and finding safety no where in those Parts, he was cast out from thence first into *Egypt*, and from thence again into *Lacedæmonia*, where he perished in Exile and Misery without having any one to give him a Burial.

The *Alexandrians* (b) finding *Philometor* to be fallen under the power of *Antiochus*, and by him in a manner wholly deprived of the Crown, looked on him as altogether lost to them, and therefore having the younger Brother with them they put him on the Throne, and made him there King instead of the other; from which time he took the Name of *Ptolemy Euergetes the Second*, but afterwards they gave him the Name of *Physcon*, i. e. *The fat-guts*, or *great-bellied*, by reason of the great and prominent Belly, which by his Luxury and Gluttony he afterwards acquired, and by this Name he is most commonly mentioned by those who have written of him. On his thus ascending the Throne, (c) *Cineas* and *Cumanus* were made his prime Ministers, and to them was committed the care of again restoring the broken Affairs of that Kingdom.

Antiochus on his hearing of this (d) laid hold of the occasion for his making of a third Expedition into *Egypt*, under pretence of restoring the deposed King, but in reality to subject the whole Kingdom to himself, and therefore having (e) vanquished the *Alexandrians* in a Sea-fight near *Pelusium*, he again entered the Country with a great Army, and marched directly towards *Alexandria* to lay Siege to the Place. Whereon the young King (f) consulting with his

(b) Porphyrius in Græcis Eusebianis Scaligeri, p. 60. & p. 68.

(c) Polybius Legat. 81. p. 907. (d) Polybius Legat. 80, 81, 82. p. 906, 907. Livius lib. 44. cap. 19. (e) Livius ibidem.

(f) Polybius Legat. 81. p. 907.

two Ministers agreed to call a Council of the chief Commanders of the Army, and upon advice had with them pursue such Methods for the stemming of the present Difficulties, as they should direct him unto; who having accordingly been called and met together, and having thoroughly considered the state of the then present Affairs, advised to endeavour an accommodation with *Antiochus*, and that the Ambassadors, who were then at *Alexandria* on Embassies from several of the *Grecian* States to the *Egyptian* Court, should be desired to interpose their Mediation for the effecting of it. Who (g) having readily undertaken the matter forthwith sailed up the River to meet *Antiochus*, with the Proposals of Peace which they were intrusted with, taking with them two Ambassadors from *Ptolemy* himself for the same purpose. On their coming to his Camp he received them very kindly, and having the first day entertained them at a splendid Treat, appointed the next day to hear what they had to propose. The *Achæans* having then first opened the Cause on which they were sent, all the rest spoke to it in their turns, and they all agreed in laying the blame of making the War on *Euleus's* ill Conduct, and the nonage of King *Ptolemy Philometor*; and on these two heads they apologised as much as they could for the present King in order to mollify *Antiochus*, and bring him to terms of Peace with him, and much urged the Relation which was between them for a motive to induce him to it. *Antiochus* in answer to them acknowledged all to be true that they had said, concerning the Cause of the War; and then took the opportunity of setting forth his Title to the Provinces of *Cæle-Syria* and *Palestine*, alledging all the Arguments for it which have been (b) above mentioned, and producing instruments for the proof of all that he alledged; which he did in such a manner, as fully convinced

(g) Polybius Legat. 82. p. 903,

(b) Supra sub Anno 173.

all that were present of his Right to those Provinces. And then as to the proposals of Peace he referred them to a future Treaty, which he said he should be ready to enter into with them about this matter, when two Persons then absent, whom he named, should come to him, without whom he told them he could do nothing herein: And then went to *Naucratis*, and from thence to *Alexandria*, and there laid Siege to the Place. *Ptolemy Euergetes* and *Cleopatra* his Sister, who were then shut up in the Town, being hereby much distressed, (i) sent Ambassadors to the *Romans* to represent their Case, and pray Relief. And a little after there came Ambassadors from the *Rhodians* to endeavour to make Peace between the two Kings, (k) who having landed at *Alexandria*, and received what instructions the Ministers of that Court would intrust them with, went thence to the Camp, in which *Antiochus* lay before the Town, and used the best of their Endeavours with him to bring him to an accommodation with the *Egyptian* King, insisting on the long Friendship and Alliance which they had hitherto enjoyed with both Crowns, and the Obligations, which they thought themselves under on this account, to do the best Offices they were able for the making of Peace between them. But while they were proceeding in long Harangues on these Topics *Antiochus* interrupted them, and in few Words told them, that there was no need of long Orations as to this Matter; That the Kingdom belonged to *Philometor* the elder Brother, with whom he had some time since made Peace, and was now in perfect Friendship with him; That if they would recall him from Banishment, and again restore him to his Crown, the War would be at an end. This he said, not that he intended any such thing, but only out of Craft further to embroil the Kingdom for the better obtaining of his own

(i) Polybius Legat. 90. p. 915. Livius lib. 44. cap. 19. Justin. lib. 34. cap. 2. (k) Polybius Legat. 84. p. 909.

ends upon it. For (l) finding he could make no work of it at *Alexandria*, but that he must be forced to raise the Siege, the Scheme, which he had now laid for the compassing of his Designs, was to put the two Brothers together by the ears, and engage them in a War against each other, that when they had by intestine Broils wasted and spent their Strength, he might come upon them, while thus weakened and spent, and swallow both. And (m) with this view having withdrawn from *Alexandria* he marched to *Memphis*, and there seemingly again restored the whole Kingdom to *Philometor*, excepting only *Pelufium*, which he retained in his hand, that having this Key of *Egypt* still in his keeping, he might thereby again enter *Egypt*, when matters should there, according to the Scheme which he had laid, be ripe for it, and so seize the whole Kingdom, and having thus disposed matters he returned again to *Antioch*.

Ptolomy Philometor now roused from his luxurious Sloth by the Misfortunes which he had suffered in these Revolutions, had penetration enough to see into what *Antiochus* intended. His (n) keeping of *Pelufium* was a sufficient indication unto him, that he held this gate of *Egypt* still in his power only to enter through it again, when he and his Brother should have wasted themselves so far by their domestic Feuds, as not to be able to resist him, and so make a prey of both. And therefore for the preventing of this, as soon as *Antiochus* was gone, he sent to his Brother to invite him to an accommodation, and by the means of *Cleopatra*, who was Sister to both, an agreement was made upon Terms that the two Brothers should jointly reign together. Whereon *Philometor* returning to *Alexandria*, Peace was restored to *Egypt*, much to the satisfaction of

(l) Livius, lib. 45. cap. 11. (m) Livius, ibidem. (n) Livius lib. 45. cap. 11. Justin. lib. 34. cap. 2 Porphyrus in Græcis Eusebii-
 aris Scaligeri, p. 60. & in Eusebii Chronico, p. 68.

the People, especially of the *Alexandrians*, who greatly suffered by the War. But the two Brothers being aware, that *Antiochus* would return again upon them, (o) sent Ambassadors into *Greece* to get auxiliary Forces from thence for their defence against him; and they had reason enough so to do. For *Antiochus* hearing of this agreement of the two Brothers, and finding his fine-spun Scheme of Policy, whereby he thought to have made himself master of *Egypt*, wholly baffled by it, (p) he fell into a great rage, and resolved to carry on the War against both the Brothers, with greater force and fury than he had against either of them before.

And therefore (q) very early the next Spring, he sent a Fleet to *Cyprus* to secure that Island to him, and at the same time in Person marched by Land with a numerous Army to make another invasion upon *Egypt*, in which he purposed, without owning the interest of either of his Nephews, to suppress them both, and make an absolute conquest of the whole Kingdom. On his coming to *Rhinocorura*, he was there met by Ambassadors from *Philometor*, by whom that Prince having acknowledged his restoration to his Kingdom to be owing to him, desired him that he would not destroy his own work, but permit him peaceably to enjoy the Crown, which he wore by his Favour. But *Antiochus* not at all regarding the Compliment, but waving all those pretences of favour and affection for either of his Nephews, which he had hitherto made show of, now plainly declared himself an Enemy to both, telling the Ambassadors, that he demanded the Island of *Cyprus*, and the City of *Pelusium*, with all the Lands that lay on that branch of the *Nile* on which *Pelusium* stood, to be yielded to him in perpetuity, and that he would on no other Terms give Peace to either of the Brothers; and

(o) Polybius Legat. 89. p. 912.
(q) Livius ibidem.

(p) Livius lib. 45. cap. 11.

having set them a day for their giving him an answer to this Demand, as soon as that day was over, and no answer returned to his satisfaction, he again invaded *Egypt* with a numerous army, and having subdued all the Country as far as *Memphis*, and there received the submission of most of the rest, he marched towards *Alexandria* for the besieging of that City, the reduction of which would have made him absolute master of the whole Kingdom; and this most certainly he would have accomplished, but that he met a *Roman* Embassy in his Way, which put a stop to his further Progress, and totally dash'd all the designs, which he had been so long carrying on for the making of himself master of that Country.

I have mentioned before, how *Ptolemy Euergetes* the younger of the two Brothers, and *Cleopatra* his Sister, being distressed by the former Siege, which *Antiochus* had laid to *Alexandria*, sent Ambassadors to the *Romans* to pray their Relief. These (r) being introduced into the Senate did there in a lamentable Habit, and with a more lamentable Oration set forth their Case, and in the humblest manner prostrating themselves before that Assembly prayed their Help; with which the Senate being moved, and having (s) considered also, how much it was their own Interest not to permit *Antiochus* to grow so great, as the annexing of *Egypt* to *Syria* would make him, decreed to send an Embassy into *Egypt* to put an end to this War. The Persons they appointed for it were *Caius Popillius Lænas* (who had been Consul four Years before) *Caius Decimius*, and *Caius Hostilius*. Their Commission was first to go to *Antiochus*, and after that to *Ptolëmy*, and to signify to them that it was the desire of the Senate, that they should desist from making any farther War upon each other, and that if either of them should refuse so to do, him the *Roman* People would no longer hold to be either their

(r) Livius lib. 44. cap. 19.
Livius ibidem.

(s) Polybius Legat. 90. p. 915.]

Friend or their Ally. And that these Ambassadors might come soon enough to execute their Instructions, before *Antiochus* should make himself master of *Egypt*, they were dispatch'd away in that haste, that within three days after they left *Rome*, and taking with them the *Egyptian* Ambassadors hastned to *Brundisium*, and there passing over to the *Grecian* Shore from thence by the way of *Chalcis*, *Delos*, and *Rhodes*, they came to *Alexandria* just as *Antiochus* was making that second March to besiege this City, which I have mentioned. On his arrival at *Leusine*, a Place within four miles of *Alexandria*, the Ambassadors there met him. On the sight of *Popillius* (with whom he had contracted an intimate friendship and familiarity, while he was an Hostage at *Rome*) he put forth his hand to embrace him as his old friend and acquaintance. But *Popillius* refusing the Compliment told him, that the publick interest of his Country must take place of private friendship; that he must first know, whether he were a friend or an enemy to the *Roman* state, before he could own him as a friend to himself; and then delivered into his hands the Tables, in which were written the Decree of the Senate, which they came to communicate to him, and required him to read it, and forthwith give his answer thereto. *Antiochus* having read the Decree told *Popillius* he would consult with his friends about it, and speedily give him the answer they should advise. But (1) *Popillius* insisting on an immediate answer forthwith drew a Circle round him in the sand with the staff which he had in his hand, and required him to give his answer before he stirred out of that Circle; at which strange and peremptory way of proceeding *Antiochus* being startled, after a little hesitation yielded to it, and told the Ambas-

(1) Polybius Legat. 32. p. 916. Livius lib. 45. c. 11, 12. Justin. lib. 34. cap. 3. Appian. in Syriacis. Valerius Maximus lib. 6. cap. 4. Velleius Paterculus lib. 1. cap. 10. Plutarchus in Apothegm. cap. 32. Hieronymus in Dan. xi. 27.

sador, that he would obey the command of the Senate, whereon *Popillius* accepting his embraces acted thenceforth according to his former friendship with him. That which made him so bold as to act with him after this peremptory manner, and the other so tame, as to yield thus patiently to it, was the news, which they had a little before received of the great victory of the *Romans*, which they had gotten over *Perseus* King of *Macedonia*. For *Paulus Æmilius* having now vanquished that King, and thereby added *Macedonia* to the *Roman* Empire, the Name of the *Romans* after this carried that weight with it, as created a Terror in all the neighbouring Nations; so that none of them after this cared to dispute their commands, but were glad on any Terms to maintain peace and cultivate a friendship with them. After *Popillius* had thus sent *Antiochus* back again into *Syria*, (u) he returned with his Collegues to *Alexandria*, and having there ratified, and fully fix'd the Terms of agreement, which had been before, but not so perfectly, made between the two Brothers, he sailed to *Cyprus*; and having sent from thence *Antiochus's* Fleet, as he had him and his Army before from *Egypt*, and caused a thorough restoration of that Island to be made to the *Egyptian* Kings, to whom it of right belonged, he returned home to relate to the Senate the full success of his Embassy; and Ambassadors followed him from the two *Ptolemys* to thank the Senate for the great benefit they had received from it. For to this Embassy they owed their Kingdom, and that peaceable enjoyment, whereby they were now settled in it.

Antiochus returning out of *Egypt* in great (w) wrath and indignation, because of the baffle which he had there met with from the *Romans* of all his designs upon that Country, he vented it all upon the *Jews*, who had no way offended him. For on his

(u) Polybius & Livius ibidem.

(w) Polyb. ibidem.

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(u) Polybius & Livius ibidem.

(w) Polyb. ibidem.

marching back through *Palestine* (x) he detached off from his Army twenty-two thousand men under the Command of *Apollonius*, who was over the Tribute, and sent them to *Jerusalem* to destroy the place.

It was (y) just two years after *Antiochus* had taken *Jerusalem*, that *Apollonius* came thither with his Army. On his first arrival he carried himself peaceably concealing his purpose, and forbearing all Hostilities till the next Sabbath; but then (z) when the people were all assembled together in their Synagogues for the celebrating of the religious duties of the day, thinking this the properest time for the executing of his bloody Commission he let loose all his Forces upon them, with command to slay all the men, and take captive the women and children to sell them for slaves; which they executed with the utmost rigour and cruelty, slaying all the men they could light on without shewing mercy to any, and filling the streets with their blood. After this having spoiled the City of all its riches they set it on fire in several places, demolished the houses, and pulled down the walls round about it, and then with the ruins of the demolished City built a strong fortress on the top of an Eminence in the City of *David*, which was over-against the Temple, and over-looked and commanded the same, and there placed a strong Garrison, and making it a place of Arms against the whole Nation of the *Jews* stored it with all manner of Provisions of war, and there also they laid up the spoils, which they had taken in the sacking of the City. And this Fortress by the advantage of its situation being thus higher than the mountain of the Temple, and commanding the same, from thence the Garrison Soldiers fell on all those, that went up thither to worship, and shed their blood on every side of the Sanctuary, and defiled it with all

(x) 1 Maccab. i. 22—40. 2 Maccab. v. 24, 25, 26. Josephus Antiq. lib. 12. cap. 7. (y) 1 Maccab. i. 29. (z) 1 Maccab. i. 30—40. 2 Maccab. v. 24—26. Josephus Antiq. lib. 22. cap. 7

manner of pollutions; so that from this time the Temple became deserted and the daily Sacrifices omitted, and none of the true Servants of God durst any more go up thither to worship, (a) till Judas after three years and an half having recovered it out of the hands of the Heathens purged the place of its pollutions, and by a new Dedication restored it again to its pristine use. For (b) all that escaped this carnage being fled from *Jerusalem* left that place wholly in the hands of strangers, so that the sanctuary was laid waste and the whole City desolated of its Natural Inhabitants. At this time (c) *Judas Maccabeus* with some others that accompanied him fled into the wilderness, and there lived in great hardship, subsisting themselves upon herbs, and what else the mountains and the woods could afford them, till they gained an opportunity of taking up arms for themselves and their Country in manner as will be hereafter related. *Josephus* (d) makes *Antiochus* himself to be present at this Execution, and confounds what was now done by *Apollonius* with what he himself did in his own person two years before. But the Books of the *Maccabees* rightly distinguish these two Actions, as done at two different times, the one by *Antiochus* himself after his second Expedition into *Egypt*, and the other by *Apollonius* his Lieutenant, sent by him for this purpose on his return from his fourth and last Expedition into that Country two years after, and hereby both are put in their true light.

This was done about the time of the year, in which our *Whitsuntide* now falls. *Livy* (e) tells us that *Antiochus* made this his last Expedition into *Egypt* *primo vere*, i. e. in the first beginning of the spring; and that the *Roman* Ambassadors met him before he

(a) *Josephus* in *Præfatione* ad *Historiam* de *Bello Judaico* & ejusdem *Historiæ* libro 1. cap. 1. & libro 6. cap. 11. 1 *Maccab.* iv. 2 *Mac.* x.

(b) 1 *Maccab.* i. 38, 39. (c) 2 *Maccab.* v. 27. (d) *Antiq.*

lib. 12. cap. 7. (e) Lib. 45. cap. 11.

could in that march reach *Alexandria*, which could not be above a month or six weeks after his first entering into that Country in this Expedition, and immediately on his meeting those Ambassadors he was forced to march back again, and in that march might reach *Palestine* about the end of *May*, and then *Apollonius* being sent with his Commission for the desolating of the City and Temple of *Jerusalem* there executed it, as above related, in the beginning of *June* following. For that desolation of the Temple happened (f) just three years and six months before it was again restored by *Judas Maccabæus*, as hath been already said, and therefore that restoration having been made (g) on the twenty-fifth day of the ninth month of the *Jews* called *Cisleu* in the 148th year of the *Æra* of the *Seleucidae*, it must follow, that the time of this desolation must have been on or about the twenty-fifth day of their third month called *Sivan* in the *Æra* of the *Seleucidae* 145, which answers to the *Æra* before *Christ* 168, under which I have placed it. And the Jewish month *Sivan* answering in part to the month of *May*, and in part to the month of *June* in the *Julian* Kalendar, the twenty-fifth day of that month must happen near or about the time of our *Whitsuntide*, as I have said, and then it was that by the Command of *Antiochus*, and the wicked agency of *Apollonius*, the daily sacrifices, whereby God was honoured every morning and evening at *Jerusalem*, were made to cease, and the Temple turned into desolation. And this was not all the mischief that was done that people this year.

For as soon as *Antiochus* was returned to *Antioch* (h) he issued out a Decree, that all Nations within his

(f) Josephus in Præfatione ad Historiam De bello Judaico & in ejusdem Historiæ libro 1. cap. 1. & libro 6. cap. 11. (g) 1 Maccab. i. 59. iv. 52, 54. 2 Maccab. x. 5. (h) 1 Maccab. i. 41—64. 2 Maccab. vi. Josephus Antiq. lib. 12. cap. 7. & De Bello Judaico lib. 1. cap. 1. & Lib. De Maccabæis cap. 4. Hieronymus in Dan. cap. viii. & cap. xi.

Dominions leaving their former rites and usages should conform to the Religion of the King, and worship the same Gods, and in the same manner, as he did; which, altho' couched in General Terms, was levelled mainly against the *Jews*, that thereby an handle might be afforded for the further oppressing of that people; and it seems for no other end to have been extended to all the Nations of the *Syrian Empire*, but that thereby it might reach all of the Jewish worship, wherever they were dispersed among them, it being resolved by *Antiochus* through the advice (i) of *Ptolemy Macron* to carry on this Prosecution not only against the *Jews* of *Palestine*, but against all others of that Religion, who were settled any where else within his Dominions. And this indeed was most conformable to his intention, his design being to cut off all of them, wherever they were within his reach, that would not conform to his Decree by Apostatizing from their God and his Law; that so he might as far as in him lay extinguish both the Jewish Religion, and the Jewish Name and Nation at the same time. And for the more effectual executing of this Decree (k) he sent Overseers into all the Provinces of his Empire to see to the observance of it, and to instruct the People in all the rites which they were to conform to. And (l) all the Heathen Nations readily obeyed his commands herein, one sort of Idolatry being to them as acceptable as another; and none did more readily run into this change than the *Samaritans*. (m) As long as the *Jews* were in prosperity, it was their usage to challenge kindred with them, and profess themselves to be of the stock of *Israel*, and of the sons of *Joseph*. But when the *Jews* were under any calamity or persecution, then they would say, that they had nothing to do with them, that they were of the race of the *Medes* and *Persians* (as in truth they were) and not of the *Israe-*

(i) 2 Maccab. vi. 8. (k) 1 Maccab. i. 51. (l) 1 Maccab. i. 42. (m) Josephus Antiq. lib. 12. cap. 7.

lites, and would thus utterly disown all manner of relation to them; of which they gave a very signal instance at this time. For finding the *Jews* under so severe a persecution, and fearing lest they also might be involved in it, they addressed themselves to the King by a Petition, wherein having set forth, that though their forefathers had formerly for the avoiding of frequent plagues that hapned in their Country, been induced to observe the Sabbaths, and other Religious Rites of the *Jews*, and had on Mount *Gerizim* a Temple like theirs at *Jerusalem*, and therein sacrificed to a God (n) without a name, as they did, and through the superstition of an ancient custom they had ever since gone on in the same way, yet they were not of that Nation, or were any way related to them, but were descended from the *Sidonians*, and were ready to conform to all the rites and usages of the *Greeks* according as the King had commanded; they therefore prayed that seeing the King had ordered the punishing of that wicked people, they might not be involved with them therein, as guilty with them of the same crimes. And they further petitioned that their Temple which had hitherto been dedicated to no especial Deity, might thenceforth be made the Temple of the *Grecian Jupiter*, and be so called for the future. To which Petition *Antiochus* having given a favourable answer sent his order (o) to *Nicanor* the Deputy-Governor of the Province of *Samaria* to dedicate their Temple to the *Grecian Jupiter* according to their desire, and no more to give them any molestation.

And the *Samaritans* were not the only Apostates, that forsook their God and his Law on this Trial.

(n) For *Jehovah*, which was the proper name of the God of Israel, was among them *ἀνεκώκιστος*, that is never to be spoken unless once in a year by the High-Priest on his entering into the Holy of Holies on the great day of Expiation, and hence it is said to be a God without a name. (o) One *Apollonius* was then Governor of *Samaria*, and *Nicanor* was his Deputy. *Josephus Antiq. lib. 12. cap. 10. 1 Maccab. iii. 10.*

(p) Many

(p) Many of the *Jews*, either to avoid the Persecution, or to curry favour with the King and his Officers by their compliance, or else out of their own wicked inclinations, did the same thing. And there were hereon great fallings away in *Israel*, and many of those who were guilty herein joining with the King's forces then in the Land, became (q) much bitterer Enemies to their Brethren, than any of the Heathen themselves, who were sent of purpose to persecute them.

The Overseer, who was sent to see this Decree of the King's executed in *Judæa* and *Samaria*, was (r) one *Athenæus* an old man, who being well versed in all the rites of the *Grecian* Idolatry was thought a very proper person to initiate those people into the observance of them. On his coming to *Jerusalem*, and there executing his Commission, (s) all sacrifices to the God of *Israel* were made to cease, all the observances of the *Jewish* Religion were suppressed, the Temple itself was polluted, and made unfit for God's worship, their Sabbaths and Festivals were prophaned, their Children forbidden to be circumcised, and their Law wherever it could be found was taken away or destroy'd, and the Ordinances which God commanded them were wholly suppressed throughout the Land, and every one was put to death that was discovered in any of these particulars to have acted against what the King had decreed. The *Syrian* Soldiers under this Overseer were the chief Missionaries, and by them this conversion of the *Jews* to the King's Religion was effected in the same manner as a late neighbouring Prince converted his Protestant Subjects to the Idolatrous Superstition of *Rome*, which falls very little short of being altogether as bad. Having thus expelled the *Jewish* wor-

(p) 1 Maccab. i. 43 — 52. vi. 21 — 26. (q) 1 Maccab. vi. 21 — 24. Josephus Antiq. lib. 12. cap. 7. (r) 2 Maccab. vi. 1. (s) 1 Maccab. i. 44 — 64. 2 Maccab. vi. Josephus Antiq. lib. 12. cap. 7. De Bello Judaico lib. 1. cap. 1. De Maccabæis cap. 4.

ship out of the Temple they introduced thither the Heathen in its stead, and consecrating it to the chief of their false Gods called it (t) the Temple of *Jupiter Olympius*, and having erected his Image upon one part of the Altar of *Holocaust*, that stood in the inner Court of the Temple, upon another part of it just before that Image they built another lesser Altar, whereon they sacrificed to him. This was done (u) on the fifteenth day of the *Jewish* Month *Cisleu*, which answers in part to *November* and in part to *December* in our Kalendar, and (w) on the twenty-fifth day of the same Month they there begun their sacrifices to him. And they did the same (x) to the *Samaritan* Temple on Mount *Gerizim*, consecrating it to the same *Grecian* God *Jupiter* by the name of *Jupiter the Protector of Strangers*. That it was the request of the *Samaritans* themselves to have their Temple consecrated to the *Grecian Jupiter*, hath been already shewn, and it was also (y) at their desire, that it was consecrated to him under this additional Title of *Protector of Strangers*, that thereby it might be expressed, that they were strangers in that Land, and not of the race of *Israel*, who were the old inhabitants of it. And whereas (z) two women were found at *Jerusalem* to have circumcised their male Children, of which they had been lately delivered, they hanged those Children about their necks, and having led them in this manner through the City cast them headlong over the steepest part of the walls, and also slew all those who had been accessary with them in the performance of this forbidden rite. And with the same severity they treated all others, who were found in the practice of any one of their former religious usages contrary to what the King had commanded. And the more to propagate among the

(t) 2 Maccab. vi. 2. (u) 1 Maccab. i. 54. (w) 1 Maccab. i. 59. iv. 54. 2 Maccab. x. 5. (x) 2 Maccab. vi. 2. Josephus Antiq. lib. 12. cap. 7. (y) 2 Maccab. vi. 2. (z) 1 Maccab. i. 60, 62, 63. 2 Maccab. vi. 10. Josephus Antiq. lib. 12. cap. 7.

people that Heathen worship, which was enjoined, and to bring all to conform thereto, (a) they did set up Altars, Groves, and Chapels of Idols in every City; and officers (b) were sent to them, who on the day of the King's birth in every month forced all to offer sacrifices to the *Grecian* Gods, and (c) eat of the Flesh of Swine, and other unclean beasts then sacrificed to them. And when the Feast of *Bacchus* the God of Drunkenness came, and Processions were made, as usual among the Heathen *Greeks*, to the Honour of that abominable Deity, the *Jews* (d) were forced to join therein, and (e) carry Ivy, as the rest of the Heathens did, according to the Idolatrous usage of the day.

When these officers were thus sent to make all *Judea* conform to the King's Religion, and sacrifice to his Gods, (f) one of them called *Apelles* came to *Modin*, where dwelt *Mattathias* a Priest of the Course (g) of *Joarib*, a very honourable person, and one truly zealous for the Law of his God. He was (b) the son of *John*, the son of *Simon*, the son of *Asmonæus*, from whom the family had the name of *Asmonæans*, and he had with him five sons, all very valiant men, and equally with himself zealous observers of the Law of their God, *Johanan* called *Kaddis*, *Simon* called *Tbassi*, *Judas* called *Maccabæus*, *Eleazar* called *Avaran*, and *Jonathan*, whose surname was *Apphus*. (i) *Apelles* on his coming to this City having called the people together, and declared unto them for what intent he was to come, addressed himself in the first place to *Mattathias* to persuade him to comply with the King's commands, that by the example of so

(a) 1 Maccab. i. 47.

(b) 1 Maccab. i. 51, 58. ii. 15.

(c) 1 Maccab. i. 47. Diodorus Sic. lib. 34. Eclog. 1. (d) 2 Maccab. vi. 7. (e) Ivy was sacred to *Bacchus*, and therefore the *Bacchinals* always carried it in their Processions.

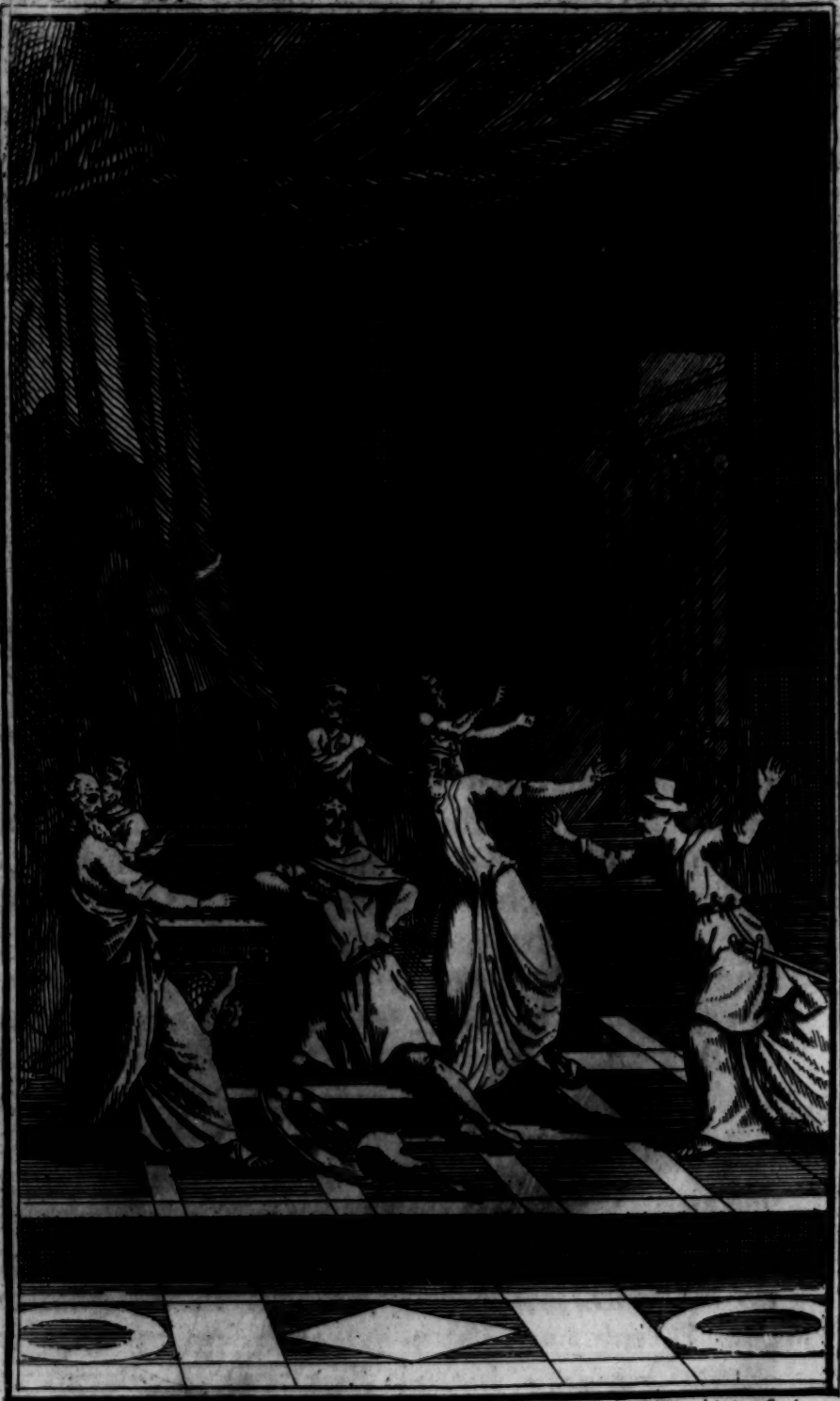
(f) 1 Maccab. ii. Josephus Antiq. lib. 12. cap. 8. (g) The Course of *Joarib* was the first of the twenty-four Courses of the Priests, that served in the Temple,

1 Chron. xxiv. 7. (h) Josephus Antiq. lib. 12. cap. 8.

(i) 1 Maccab. ii. 15—28.

honourable and great a man all the rest of the people of the place might be induced to do the same, promising him, that thereon he should be taken into the number of the King's friends, and he and his sons should be promoted to honour and riches. To this *Mattathias* answered with a loud voice in the hearing of all the people of the place, that no consideration whatsoever should induce him, or any of his family, ever to forsake the Law of their God; but that they would still walk in the Covenant, which he had made with their forefathers, and observe all the Ordinances of it, and that no commands of the King should make any of them to depart herefrom. And when he had said thus much, seeing one of the *Jews* of the place presenting himself at the heathen Altar, which was there erected, to sacrifice on it according to the King's Commands, he was moved hereat with a Religious Zeal like that of *Phineas*, and ran upon the Apostate, and slew him, and then in the heat of his wrath fell also on the King's Commissioner, and by the assistance of his sons, and others that joined with them, slew him and all that attended him. And after this getting together all of his family, and calling all others to follow, who were zealous for the Law, he retired with them to the Mountains, and (k) many others followed the same example, whereby the Desarts of *Judaea* became filled with those who fled from this Persecution. One company of them to the number of a thousand persons being gotten into a Cave in the Desert, that lay nearest to *Jerusalem*, *Philip the Phrygian* (l) whom *Antiochus* had left Governor of *Judaea* and *Jerusalem* on his last being there, (m) went out against them with his forces. At first he endeavoured to persuade them to a submission to the King's commands, promising them on this condition

(k) 1 Maccab. ii. 29, 30. Josephus Antiq. lib. 12. cap. 8.
 (l) 2 Maccab. v. 22. (m) 1 Maccab. ii. 31 — 38. 2 Maccab. vi. 11. Josephus ibidem.



P. Fontenier. Scul.

Matathias kills a Jew who was sacrificing to an Idol.

a thorough impunity for what was pass'd; but they all resolutely answering, that they would rather die, than forsake the Law of their God, he thereon laid siege to the Cave, which they had possessed themselves of, omitting all other Hostilities till the next Sabbath, expecting then to master them without resistance, and so it accordingly hapned. For they then refusing out of an over-scrupulous zeal for the observance of that day to do any thing for their own defence, when fallen on by the enemy, were all cut off, men, women, and children, without one being spared of the whole company. *Mattathias* and his followers being much grieved at the hearing of this, and considering, that if they should follow the same example, they must all of them in the same manner be destroyed, on full debate had among them of the matter, they all (*n*) came into this resolution, that the Law of the Sabbath in such a case of necessity did not bind, and therefore they unanimously decreed, that whenever they should be assaulted on the Sabbath-day, they would fight for their lives, and that it was lawful for them so to do; and having ratified this Decree by the consent of all the Priests and Elders among them, they sent it to all others, who stood out in the observance of the Law, wherever dispersed through the Land; by whom it being received with the like consent and approbation, it was made their rule in all the wars, which they afterwards waged against any of their enemies.

Antiochus (*o*) hearing that his commands did not meet with such a thorough conformity to them in *Judæa* as in other places, came thither in person further to enforce the observance of them, and for the accomplishing hereof executed very great Cruelties on all non-apostatizing *Jews*, that fell into his Hands, hoping thereby to terrify all the rest into a Compli-

Anno 167.
Ptolemy Philometor 14.

(*n*) 1 Maccab. ii. 40, 41. Josephus Antiq. lib. 12. cap. 8.
(*o*) Josephus de Maccabæis cap. 4, 5.

ance; and on this occasion hapned the Martyrdom of *Eleazar*, and of the Mother and her seven Sons, which we have described to us by (p) the Author of the second Book of the *Maccabees*, and by (q) *Josephus*, by both of which a full account having been given of this Matter, especially by the latter, who hath written a Book particularly hereof, I refer the Reader to them. *Rufinus* in his *Latin* Paraphrase of this Book of *Josephus* concerning the *Maccabees*, gives us (r) the Names of the seven Brothers, and their Mother, and tells us, that as well they as *Eleazar* were carried from *Judea* to *Antioch*, and that it was there that they were judged by *Antiochus*; but without any Authority that we know of for either, except his own Invention. The reason of the thing, as well as the Tenour of the History, which is given us of it by both the Authors I have mentioned, make it much more likely, that *Jerusalem*, and not *Antioch*, was made the scene of this Cruelty, and that especially since it being designed for an Example of Terror unto the *Jews* of *Judea*, it would have lost its Force, if executed any where else than in that Country.

In the interim *Mattathias* and his Company lay close (s) in the fastnesses of the Mountains, where no easy access could be made to them; and as soon as *Antiochus* was again returned to *Antioch*, great numbers of such, as were adherers to the Law, there (t) resorted to him to fight for the Law of their God, and the Liberties of their Country; among these there were a Company (u) of *Asideans*, Men mighty in Valour, and of great zeal for the Law, as having voluntarily devoted themselves to a more rigid Ob-

(p) Chap. vi. & vii. (q) In Libro de Maecabæis five de Imperio rationis. (r) Their Names according to *Rufinus* were *Maccabæus*, *Aber*, *Machir*, *Judas*, *Achas*, *Areth*, and *Jacob*, and their Mother's name *Solomona*, but the latter Jewish Historians call her *Hanna*. (s) 1 Maccab. ii. 28, 29. (t) 1 Maccab. ii. 43, 44. (u) 1 Maccab. ii. 42.

servation of it than other Men, from whence they had the name of *Cbasidim* or *Afideans*. For after the settling of the *Jewish Church* again in *Judea* on their return from the *Babylonish Captivity*, there were (w) two sorts of Men among the Members of it. The one, who contented themselves with that only, which was written in the Law of *Moses*, and these were called *Zadakim*, i. e. *the righteous*; and the other, who over and above the Law (x) superadded the Constitutions and Traditions of the Elders, and other rigorous Observances, which by way of Supererogation they voluntarily devoted themselves to, and these being reckoned in a degree of Holiness above the others were called *Cbasidim*, i. e. *the Pious*. From the former of them were derived the Sects of the *Samaritans*, *Sadducees*, and *Karaites*, and from the latter the *Pharisees*, and the *Essenes*. Of all which a fuller account will be given in the Place proper for it. Of these *Cbasidim* were those *Afideans* (or *Cbasideans*, for (y) so it ought to be written) who joined *Mattathias* on this Occasion, and he was much strengthened by them. For to fight zealously for their Religion, and the defence of the Temple, and its worship, was one of those main points of Piety, which they had devoted themselves to.

Mattathias having thus gotten such a Company together, as made the Appearance of a small Army, (z) came out of his Fastnesses, and took the Field with them; and going round the Cities of *Judab*, he pulled down the Heathen Altars, caused all male Children, whom he found any where without Circumcision, to be circumcised, cut off all Apostates

(w) Vide Grotium in Comment. ad 1 Maccab. ii. 42. (x) Vide Josephi Scaligeri Elenchum Trihæresii Nicolai Serarii, cap. 22. (y) For the Word in Hebrew is written with the letter Cheth, which answers to our Ch. And by the Translators of the Hebrew Text is sometimes expressed in Greek by an aspirat, and in Latin by the letter H, and sometimes is left wholly out, as in the word *Afideans*. (z) 1 Maccab. ii. 44, 45, &c. Josephus Antiq. lib. 12. cap. 8.

that fell into his Hands, and destroyed all the Persecutors wherever he came. And thus going on he prospered in the work of purging the Land of the Idolatry, which the Persecutors had imposed upon it, and again re-establish'd (a) the true worship of God in its former state in all Places where he prevailed. For having (b) recovered several Copies of the Law out of the Hand of the Heathen, he restored the service of the Synagogue, and caused it again to be read therein, as before used to be done. When *Antiochus* issued out his Decree for the suppressing of the *Jewish* Religion, one main instruction given his Agents for this purpose was, every where to (c) take away and suppress the Law of *Moses*. For that being the Rule of their Religion, were that taken away, he thought the Religion itself must necessarily cease with it. And therefore orders were issued out, commanding all that had any Copies of the Law to deliver them up, and the punishment of Death was severely inflicted upon all who were afterwards found retaining any of them. And by this means the Persecutors got into their Hands all the Copies of the Law which were in the Land, excepting only such as those who fled into the Deserts carried with them thither. For all others were forced to deliver them up unto them, and when they had gotten them, some they destroyed, and the others which they thought fit to preserve, (d) they polluted by painting on them the pictures of their Gods, that so they might no more be of use to any true *Israelite*. For their Pictures were (e) forbidden

(a) That is the Synagogue worship For the Temple worship was still obstructed by reason that the Temple was still in the Hands of the Heathen.

(b) 1 Maccab. ii. 48. (c) 1 Maccab. ii. 56, 57. Josephus Antiq. lib. 12. cap. 7. (d) 1 Maccab. iii. 48. (e) Levit. xxvi. 1.

Numb. xxxiii. 52. For whereas in the place in Leviticus here cited, the English Translators render it any image of Stone, the Hebrew Original is any Stone of picture, and so it is noted in the Margin at that place, by which the Jews understand Stones painted with pictures.

by the Law of God, as much as their Images, and to have either of them was equally esteemed an abomination among that People. But this order of Persecution extending only to the five Books of *Moses*, and not the Writings of the Prophets, those who persisted still in the *Jewish* worship, instead of the Lessons which had hitherto from the time of *Ezra* been read out of the Law on every Sabbath, did read like Portions out of the Prophets, and upon this occasion the publick reading of the Prophets was first introduced into their Synagogues, and it being thus introduced it continued there ever after. And therefore when the Persecution was over, and the reading of the Law was again restored in their Synagogues, the Prophets were also there read with it, and instead of the one Lesson, which was there read before, they thenceforth had two, the first out of the Law, and the second out of the Prophets, as hath been already observed (f) in the first Part of this History. All those Copies of the Law, which the Heathens had gotten into their Hands on this Occasion, and had not destroyed, *Mattathias*, wherever he came, made diligent search for, and thereby recovered several of them. Those, which the Heathen had not polluted, were restored to their pristin use; the others might serve for the writing out of other Copies by them, but were judged unfit for all other uses, by reason of their idol Pictures painted on them, the *Jews* being as scrupulous of avoiding all appearances of Idolatry after the *Babylonish* Captivity, as they were prone to run into it before.

But *Mattathias* being very aged was soon worn out with the Fatigues of this Warfare, and therefore died the next Year after he had first entered on it. The Author of the first Book of the *Maccabees* placeth his death (g) in the 146th Year of the Kingdom of the *Greeks*, that is of the *Æra* of the *Seleucide*,

Anno 166.
Judas Macca-
bæus 1.

(f) Book V. p. 479.

(g) 1 Maccab. ii. 70.

the latter end of which was the beginning of the 166th *Julian* Year before Christ. For the *Julian* Year beginning from the first of *January*, and the Years of the *Æra* of the *Seleucidae* according to the first Book of the *Maccabees* from the first of *Nisan*, which fell in our *March*, the Months intervening were in the latter end of the one, and in the beginning of the other. Before his Death (b) he called his five Sons together, and having exhorted them to stand up valiantly for the Law of God, and with a steady Constancy and Courage to fight the battles of *Israel* against the present Persecutors, he appointed *Judas* to be their Captain in his stead, and *Simon* to be their Counsellor, and then giving up the Ghost, was buried at *Modin* in the Sepulchres of his Forefathers, and great Lamentation was made for him by all the faithful in *Israel*.

But this loss was sufficiently compensated by the Succession of *Judas Maccabæus* his Son in the same Station. For as soon as his Father's Funeral was over (i) he stood up in his stead, and accordingly as appointed by him took on him the chief Command of those Forces which he had with him at his Death, and his Brothers, and all others, that were zealous for the Law resorted to him, till they had made up the number of an Army, whereon he erected his Standard, and led them forth under it to fight the Battles of *Israel*, against their common Enemies the Heathens that oppressed them. His Motto in that Standard being this *Hebrew* Sentence taken out of the xvth Chapter of *Exodus*, ver. 11. *Mi Camo-ka Baelim Jehovab*, i. e. *who is like unto thee among the Gods O Jehovab*; and it not being wrote thereon in Words at length, but by an Abbreviation formed by (ij) the initial letters of the Words put together,

(b) 1 Maccab. ii. 49—70. Josephus Antiq. lib. 12. cap. 8.

(i) 1 Maccab. iii. 1. 2 Maccab. viii. 1. Josephus Antiq. lib. 12. cap. 9.

(ij) Thus *Senatus Populusque Romanus* was expressed on the Roman Standards and Ensigns by the initial letters of these words, S. P. Q. R.

which

which made the artificial Word *Maccabi*, (*k*) hence all that fought under that Standard were called *Maccabees* or *Maccabæans*, and he in an especial manner (*l*) had that Name above the rest by way of Eminence, who was the Captain of them; and thus to abbreviate Sentences, and Names of many Words by putting together the initial Letters of those Words, and making out of them an artificial Word to express the whole, hath been a common Practice among the Jews. Thus among them (*m*) *Rambam* is the Name of *Rabbi Moses Ben Maimon*, and (*n*) *Ralbag* is the Name of *Rabbi Levi Ben Gerson*, because the initial Letters of the four Words, of which these Names do consist, when put together, make these artificial Words; and it is common to call these Persons by them. And Abbreviations made this way, both of whole Sentences, as well as of Names, do so frequently occur in all their Books, that there is no understanding of them without a Key to explain these Abbreviations by; and therefore *Buxtorf* for the help of Students in the *Hebrew Learning* hath written a Book of purpose to explain these Abbreviations, which is entitled *De Abbreviaturis Hebraicis*, wherein hundred of Instances may be seen of this kind. *Rufinus* having given Names to the seven Brothers, that suffered Martyrdom together under *Antiochus*, as hath been above mentioned, calls the eldest of them *Maccabæus*, and therefore from him some would derive this Name of the *Maccabees* to all that are called by it. But with how little Authority *Rufinus* gives to those Brothers the Names which he mentions, hath been already observed. It's most probable this Name had no other Original, than that which I have mentioned. But in its use it did not rest only on those to whom it was first given. For not

(*k*) Vide Grotium in Præfatione ad Comment. in Primum Librum Maccabæorum, & Buxtorfium de Abbreviaturis, p. 132. aliosque.

(*l*) 1 Maccab. ii. 4. (*m*) Buxtorfius de Abbreviaturis, p. 186.

(*n*) Idem in eodem libro, p. 185.

only Judas and his Brethren were called *Maccabees*, but the Name was extended in after-times, to all those who joined with them in the same Cause, and not only to them, but also to all others, (o) who suffered in the like Cause under any of the *Grecian* Kings, whether of *Syria* or *Egypt*, altho' some of them lived long before them. For those who suffered under *Ptolemy Philopator* at *Alexandria* 50 Years before, were afterwards called *Maccabees*, and so were *Eleazar*, and the Mother and her seven Sons, tho' they suffered before Judas erected his Standard with the Motto above-mentioned. And therefore as those Books, which give us the History of Judas and his Brothers, and their Wars against the *Syrian* Kings in defence of their Religion, and their Liberties, are called the first and second Book of the *Maccabees*; so that Book, which gives us the History of those, who in the like Cause under *Ptolemy Philopator* were exposed to his Elephants at *Alexandria*, is called the third Book of the *Maccabees*, and that which is written by *Josephus* of the Martyrdom of *Eleazar*, and the seven Brothers, and their Mother, is called the fourth Book of the *Maccabees*. Of the two latter I have already given an Account. The two others are those, which we have in our Bibles among the *Apo-crypha*.

The first of them, which is a very accurate and excellent History, and comes the nearest to the Style and Manner of the sacred historical Writings of any extant, was written originally in *Chaldee* Language of the *Jerusalem* Dialect, which was the Language spoken in *Judea* from the return of the *Jews* thither from the *Babylonish* Captivity. And it was extant in this Language in the time of *Jerom*, for (p) he tells us that he had seen it. The Title which it then bore

(o) Scaliger in *Animadversionibus in Chronologica Eusebii*. N^o MDCCCLIII. p. 143. ubi dicit *Omnes qui ob Legis Observationem ex-cruciati, caesi, & male tractati sunt, à veteribus Christianis dicuntur Maccabæi, ut qui propter Christum, dicti Martyres*. (p) In Prologo Galeato, was

was (q) *Sbarbit Sar Bene El*, i. e. *The Scepter of the Prince of the Sons of God*, a Title which well suited *Judas*, who was so valiant a Commander of God's People then under Persecution. The Author of it some conjecture was *John Hyrcanus* the Son of *Simon*, who was Prince and High-Priest of the *Jews* near thirty Years, and begun his Government at the time where this History ends. It is most likely it was composed in his time, when those Wars of the *Maccabees* were over, either by him, or else by some others imployed by him. For it reacheth no further than where his Government begins, and therefore in the time immediately following it seems most likely to have been composed; and publick Records being made use of, and referred to in this History, this makes it very probable, that it was composed under the direction of some publick Authority. From the *Chaldee* it was translated into *Greek*, and after that a Translation was made of it from the *Greek* into *Latin*, and we have our *Englisch* Version from the same *Greek* Fountain. *Theodotion* is conjectured to have first translated it into *Greek*, but it seems most probable, that this Version was ancients, because of the use made of it by Authors as ancient, as (r) by *Tertullian*, (s) *Origen* and others.

The second Book of the *Maccabees* consists of several pieces compiled together, by what Author is utterly uncertain. It begins with two Epistles sent from the *Jews* of *Jerusalem*, to the *Jews* of *Alexandria* and *Egypt*, to exhort them to the observing of the Feast of the Dedication of the new Altar erected by *Judas* on his purifying of the Temple, which was celebrated on the 25th day of their Month *Cisleu*. The first of them was written (s) in the 169th Year of the *Æra* of the *Seleucidae*, (i. e. in the Year before Christ 144)

(q) Origenes in Comment. ad Psalmos, vol. 1. p. 47. Editionis Huetianæ. Euseb. Hist. Eccles. lib. 6. cap. 25. (r) Adversus Judæos, p. 210. Edit. Rigalt. 2. (s) Origenes ibidem, & alibi. (t) 2 Maccab. i. 7.

and beginning at the first verse of the first Chapter endeth at the ninth verse of the same Chapter inclusively. And the second was written (i) in the 188th Year of the same Æra (i. e. in the Year before Christ 125) and beginning at the tenth verse of the second Chapter, endeth with the 18th verse of the second Chapter. Both these Epistles seem to be spurious, wherever the Compiler of this Book pick'd them up. The first of them calls the Feast of the Dedication Σκηνοπηγία ἐν Κασελαί; That is the *Feast of making Tabernacles or Booths in Cisleu*, which is very improper. For although they might during that Solemnity carry winter Greens in their Hands to express their rejoicing, yet they could not then make such Booths, as in the Feast of Tabernacles, because the Month *Cisleu* falling in the middle of Winter, they could not then lie abroad in such Booths, nor find green Boughs enough to make them. And as to the second Epistle, it is not only written in the name of *Judas Maccabæus*, who was slain thirty-six Years before, but also contains such fabulous and absurd Stuff, as could never have been written by the Great Council of the *Jews* assembled at *Jerusalem* for the whole Nation, as this pretends to be. What followeth after this last Epistle to the End of the Chapter is the Preface of the Author to his Abridgement of his History of *Jason*, which beginning from the first verse of the third Chapter is carried on to the end of the 37th verse of the last Chapter; And the two next verses, that follow to the end, are the Author's Conclusion of the whole Work. This *Jason*, the Abridgement of whose History makes the main of this Book, was an Hellenist *Jew* of *Cyrene*, of the race of those *Jews* (u) whom *Ptolemy Soter* sent thither, as hath been (u) afore related. He (w) wrote in *Greek* the History of *Judas Maccabæus* and his Brethren, and of the Purification of the Temple at *Jerusalem*, and the Dedication of the Altar, and the

(i) 2 Maccab. i. 10.
Year 320. p. 749, 750.

(u) See Part I. Book VIII. under the
(w) 2 Maccab. ii. 19—23.

Wars against *Antiochus Epiphanes*, and *Eupator* his Son in five Books. These five Books the Author (x) abridged, and of this Abridgement and the other particulars above mentioned compiled the whole Book in the same *Greek* Language, and this proves that Author to have been an Hellenist also, and most likely he was of *Alexandria*, which one expression in the Book, and there more than once occurring, seems very strongly to prove. For there in speaking of the Temple of *Jerusalem* he calls it (y) the Great Temple, which cannot there be understood to be said otherwise, than by way (z) of contradistinction from another Temple which was Lesser; and that could be none other, but the Temple built in *Egypt* by *Onias*, which will be hereafter spoken of. This the *Jews* of *Egypt* did acknowledge as a Daughter Temple to that of *Jerusalem*, still retaining the prime Honour to that as the Mother Temple, and therefore very properly the Temple at *Jerusalem* might be called the Great Temple by them, in that they had a Lesser, but not by any other *Jews*. For none others of them acknowledged this Temple in *Egypt* at all, or any other but that at *Jerusalem* only, but looked on all those as Schismatics, that sacrificed any where else. And therefore none but an *Egyptian Jew*, who acknowledged the lesser Temple in *Egypt*, as well as the greater Temple at *Jerusalem*, could thus express himself as is above mentioned, and consequently none but an *Egyptian Jew* could be the Author of this Book. And of all the *Egyptian Jews* the *Alexandrian* being the most polite and learned, this makes it most likely, that there this Book was composed. But this second Book of the *Maccabees* doth by no means equal the accurateness and excellency of the first. There are in the *Polyglot* Bibles, both of *Paris* and *London*, *Syriac* Versions of both these Books, but they are both of them of a later date, and made from the

(x) 2 Maccab. ii. 23, 24.

(y) 2 Maccab. ii. 19. xiv. 13.

(z) It is in Greek, τὸ ἱερὸν τῆς μεγαλῆς, 2 Maccab. ii. 19.

Greek, tho' they are observed in some places to differ from it. And from the same Greek are also made the English Versions of both these Books, which we have among the Apocryphal Writers in our Bibles.

Antiochus (a) hearing, that *Paulus Æmilius* the Roman General after having conquered *Perseus* King of *Macedon*, and subdued that whole Realm, had celebrated Games at *Amphipolis* on the River *Strymon* in that Country, in imitation hereof proposed to do the same at *Daphne* near *Antioch*, and therefore having set a day for it sent out Emissaries into all Parts to invite Spectators to the Place, whereby he drew great numbers thither to see the Shows, which he there celebrated with great Pomp and prodigious Expence for several days together; through all which, to verify the Character prophetically given of him (b) by the Holy Prophet *Daniel*, he acted the part of a most vile and despicable Person, agreeable to what hath been afore-mentioned of him, exposing himself before that numerous Assembly, by the meanest and most undecent actions of Behaviour, to the contempt, scorn, and ridicule of all that were present, and to that degree, that several not being able to bear the sight of so absurd and profligate a Conduct, fled from his Feasts to avoid it. *Polybius* wrote a full description of all this, and (a) *Athenæus* hath copied it from him at large, and the same may be seen (a) in epitome out of *Diodorus Siculus* among the *Excerpta* published by *Valesius*.

But while *Antiochus* was thus playing the Fool at *Daphne*, *Judas* was acting another kind of part in *Judea*. For having gotten together such an Army, as is mentioned, (c) he went round the Cities of *Judea*, in the same manner as his Father had begun to do, destroying every where all utensils and implements of Idolatry, and cutting off in all Places the

(a) *Polybius* apud *Athenæum* lib. 5. cap. 4. p. 194, 195, & lib. 10. cap. 12. p. 439. *Diodorus Siculus* in *Excerptis Valesii*, p. 321.

(b) *Daniel* xi. 21. (c) 1 *Maccab.* iii. 8. 2 *Maccab.* viii. 5, 6, 7.

Heathen Idolaters, and all others who had apostatized to them; and hereby having delivered the true Lovers of the Law, wherever he came, from all those that oppressed them, for the better securing of them from all such for the future he fortified their Towns, rebuilt their Fortresses, and placed strong Garrisons in them for their Protection and Defence, and hereby made himself strong and powerful in the Land. Whereon *Apollonius*, (*d*) who was Governor for *Antiochus* in *Samaria*, thinking to put a stop to his future Progress got an Army together, and marched against him. But *Judas* (*e*) having vanquished and slain him in battle made a great slaughter of his Forces, and took their Spoils, among which finding the sword of *Apollonius* he took it to his own use, and fought with it all his life after.

Seron (*f*) who was a Deputy-Governor of some part of *Cæle-Syria* under *Ptolemy Macron* (for this *Ptolemy* was then (*g*) chief Governor of that Province) hearing of the Defeat of *Apollonius*, got all the Forces together that were under his Command, and (*b*) marched with them into *Judæa* with hopes of revenging this blow, and gaining thereby great honour to himself on *Judas*, and those that followed him. But instead hereof he met with the same fate that *Apollonius* did, being vanquished by *Judas*, and slain in battle in the same manner as the other had been.

When (*i*) *Antiochus* heard of these two defeats, he was moved with great fury and indignation, and therefore in his rage forthwith sent and gathered together all his forces even a very great army, resolving in his wrath to march immediately with them into *Judæa*, and there utterly destroy the whole Na-

(*d*) 1 Maccab. iii. 10. Josephus Antiq. lib. 12. cap. 10.

(*e*) 1 Maccab. iii. 10, 11, 12. Josephus ibidem. (*f*) 1 Maccab.

iii. 13. (*g*) 2 Maccab. viii. 8. (*b*) 1 Maccab. iii. 13—24.

Josephus Antiq. lib. 12. cap. 10. (*i*) 1 Maccab. iii. 27, 28, &c.

Josephus Antiq. lib. 12. cap. 10.

tion of the *Jews*, and give their Land to others to be divided among them. But when he came to pay his Army he found his Treasury so exhausted, that there was not money therein sufficient for it. Which forced him to suspend his revenge upon the *Jews* for the present, and put a stop to all those violent designs, which he had formed in his mind for the speedy executing of it. He had expended vast sums in his late shows, and besides he was on all occasions (k) very magnificent and profuse in his Gifts and Donatives, frequently dealing out to his followers and others vast sums with both hands, sometimes to good purposes, but oftner to none at all; which made good what the Prophet *Daniel* foretold of him. That (l) he should scatter among his followers (m) the prey, and the spoil, and riches; and from hence he had the Character of (n) the magnanimous and the munificent. For in the liberal giving of Gifts, we are told (o) in the *Maccabees*, that he abounded above all the Kings that were before him. And besides at the same time he was further perplexed, according to the predictions of the same Holy Prophet, (p) by Tidings that came to him out of the East, and out of the North that troubled him. For in the North *Artaxias* King of *Armenia* his Tributary had revolted from him; and in *Persia*, which was in the East, his Taxes were no more duly paid. For there, as well as (q) in other Parts of his Empire, a failure herein was caused by reason of the dissension and plague, which he had

(k) Josephus Antiq. lib. 12. cap. 11. Athenæus lib. 5. p. 194. & lib. 10. p. 438. (l) Daniel xi. 24. (m) How he came by these riches, spoil and prey, Athenæus tells in these following words, All these Expences were made partly out of the prey, which contrary to his faith given he took in *Egypt* from King *Philometor* then a Minor, and partly out of the gifts of his friends. But the greatest part was from the spoils of the many Temples, which he sacrilegiously robb'd. Deipnosoph. lib. 5. p. 195. (n) Μεγαλόθυτος καὶ εὐλόβωτος. Josephus Antiq. lib. 12. cap. 11. (o) 1 Maccab. iii. 30. (p) Daniel xi. 44. Vide Hieronymum in Comment. ad illum locum. (q) 1 Maccab. iii. 29.

brought upon them, by taking away the Laws which had been of old time among them, out of a fond desire of bringing all to an uniformity with the *Greeks*. For had it not been for these disturbances, such payments from so large and rich an Empire would regularly have come into his Treasury, as would constantly have made amends for all his goings out of it. But when the goings out of it continued, and the flowings in failed, had his Treasure been as the Ocean, it must have grown empty at last, and this now was his case.

And therefore for the remedying of this, as well as other inconveniencies, which then perplexed his affairs, (r) he resolved to divide his Army into two Parts, and to leave one of them with *Lyfias*, a Nobleman of the Royal family, to subdue the *Jews*, and with the other to march himself first into *Armenia*, and afterwards into *Persia*, for the restoring of his affairs in those Countries. And accordingly having left the same *Lyfias* Governor of all that part of his Empire, which lay on this side of the *Euphrates*, and committed to his care the breeding up of his son, who was then a Minor but (s) of seven years old, he passed over Mount *Taurus* into *Armenia*, and having (t) vanquished *Artaxias*, and taken him prisoner, marched thence into *Persia*, hoping that by taking the Tribute of that rich Country, and the other Provinces of the East, for which they were in arrear to him, he should gather money sufficient, wherewith to repair all the deficiencies of his Treasury, and thereby restore all his other affairs to their former order and prosperity.

While he was on these projects abroad *Lyfias* was intent on the executing of his orders at home, especially in reference to the *Jews*; concerning whom

(r) 1 Maccab. iii. 31, 32, &c. Josephus ibidem. (s) He was, when he succeeded his Father two years after, a youth of nine years old.

(t) Appian in Syriacis. Porphyrius apud Hieronymum in Dan. xi. 44.

the King's command left with him was (u) utterly to extirpate that people out of their Country, and to place strangers in all its Quarters, and divide the Land by lot among them. And the progress, which Judas made with his Forces in bringing all places under him, wherever he came, hastned *Lyfias* to a speedy Execution of what the King had commanded in reference to them. For *Philip*, (w) whom *Antiochus* had left at *Jerusalem* in the Government of *Judea*, seeing how *Judas* grew and increased, (x) wrote hereof to *Ptolemy Macron*, then Governor of the Province of *Coele-Syria* and *Phœnicia*, to which the Government of *Judea* was an appendant, pressing him to a speedy care of the King's interest in this matter, and *Ptolemy* communicated it to *Lyfias*, whereon it being resolved forthwith to send an Army into *Judea*, (y) *Ptolemy Macron* was appointed to have the chief conduct of the war, who choosing *Nicanor* one of his especial friends for his Lieutenant, (z) sent him before with twenty thousand men, (z) joining with him *Gorgias* an old Soldier greatly experienced in matters of war for his assistant. These having entered the Country were speedily followed thither by *Ptolemy* with the rest of the Forces designed for this Expedition; which, when all joined together, (a) encamped at *Emmaus* near *Jerusalem*, and there made up an Army of (b) forty thousand Foot, and seven thousand Horse; and thither resorted to them another Army of Merchants for the buying of the Captives which they reckoned would be taken in this war. For (c) *Nicanor* proposing to raise great sums of money this way, even as much as would be sufficient to pay the debt of two thousand Talents,

(u) 2 Maccab. iii. 34, 35, 36. Josephus Antiq. lib. 12. cap. 11.
 (w) 2 Maccab. v. 22. (x) 2 Maccab. viii. 8. (y) 1 Maccab.
 iii. 38. Josephus Antiq. lib. 12. cap. 11. (z) 2 Maccab. viii. 9.
 (a) 1 Maccab. iii. 40. Josephus ibidem. (b) 1 Maccab. iii. 39.
 Josephus ibidem. (c) 2 Maccab. viii. 10, 11.

which the King then owed the *Romans* for arrear of Tribute due to them by the Treaty of Peace made with them by his Father after the battle of Mount *Sipylus*, he caused the sale to be proclaimed in all the neighbouring Countries, promising to sell no fewer than ninety *Jews* for every Talent. For it was resolved to slay all the full grown men, and sell all the rest for Slaves, and an hundred and eighty thousand of the latter at the price promised would raise the sum proposed. Hereon (*d*) the Merchants promising themselves great gains from so cheap a market flocked thither with their silver and gold in great numbers, they being no fewer than a thousand principal Merchants that came to the *Syrian* Camp on this occasion, besides a much greater number of servants and assistants, whom they brought thither with them, to help them in carrying off the Slaves they should purchase.

Judas and his Brethren (*e*) seeing the great danger, which they were threatned with from this numerous Army (for they knew, that they came with orders to destroy, and utterly abolish the whole Jewish Nation) resolved to stand to their defence and fight for their Lives, their Law, and their Liberties, and either conquer or die in the attempt. And (*f*) six thousand men being gathered together after them for this intent, (*g*) *Judas* divided them into four Bands, each consisting of fifteen hundred men; one of these *Judas* himself took the command of, and committed that of the other three to three of his Brothers, and then led them all to (*h*) *Mizpa* there to offer up their prayers to God for his merciful assistance to them in the time of this great danger. For *Jerusalem* being at that time in the hands of the Heathens, and the Sanctuary troden under foot, they could not assem-

(*d*) 1 Maccab. iii. 41. 2 Maccab. viii. 34. Josephus Antiq. lib. 12. cap. 11. (*e*) 1 Maccab. iii. 42, 43, 44, &c. 2 Maccab. viii. 12, 13, &c. Josephus ibidem. (*f*) 2 Maccab. viii. 16. (*g*) 2 Maccab. viii. 21, 22. (*h*) 1 Maccab. iii. 46, 47, &c.

ble there for this purpose, and therefore *Mizpa* being the place (*j*) where men prayed aforetime in *Israel*, there they met together, and addressed themselves to God in solemn fasting and prayer for the imploring of his mercy upon them in this their great distress, and then marched forth to fight the Enemy. But when Proclamation was made according (*i*) to the Law, that (*k*) all such as had that year built Houses, betrothed Wives, or planted Vineyards, or were fearful, should depart, the six thousand men, which *Judas* had at first, (*l*) were reduced to three thousand. However that valiant Captain of God's people resolving even with these to fight this numerous Army, and commit the event to God, (*m*) led forth this small company into the Field, and pitched his Camp very near that of the Enemy, and there having encouraged them with what was proper to be spoken to them on such an occasion did let them know, that he purposed the next morning to join Battle with the *Syrians*, and ordered them to provide for it accordingly. But having (*n*) gotten intelligence that Evening, that *Gorgias* was marched out of the *Syrian* Camp with five thousand chosen Foot, and a thousand of their best Horse, and was leading them through by-ways under the guidance of some Apostate *Jews* upon a design of falling on him in the night for the cutting of him off and all there with him by a sudden surprise, he countermined his plot by another of the same kind, and executed it with much better success. For immediately quitting his Camp, and leaving it quite empty, he marched towards that of the Enemy, and fell upon them, while *Gorgias* was absent on his night project with their best men, by which they being surprised and put into great confusion soon fled and left

(*j*) Judges xx. 1. 1 Sam. vii. 5. (*i*) Deuteron. xx. 5.
 (*k*) 1 Maccab. iii. 56. (*l*) 1 Maccab. iv. 6. (*m*) 1 Maccab. iii.
 57, 58. (*n*) 1 Maccab. iv. 1, 2, &c. 2 Maccab. viii. 16, 17, &c.
 Josephus Antiq. lib. 12. cap. 11.

Judas master of their Camp, and (o) three thousand of their men dead upon the spot. But *Gorgias* and his detachment being still entire, *Judas* (p) withheld his men from the spoil and the pursuit, till these were also vanquished, and this was done without any further fighting. For *Gorgias* after having in vain sought for *Judas* in his Camp, and also in the Mountains, where he thought him fled, returning back, and finding on his return the Camp on fire, and the main Army broken and fled, he could no longer keep his men together, but they all flung down their Arms and fled also; whereon *Judas* with all his men put himself on the pursuit, and therein slew great numbers more of the *Syrian* Host, so that the slain in the whole amounted to (q) nine thousand men; and most of the rest were sore wounded and maimed, that escaped from the Battle. After this *Judas* (r) led back his men to take the spoils of the Camp, where they found great riches, and got all that money for a prey, which the merchants brought thither to buy them with, and several of them they sold for slaves, who came thither, as to a market, to have bought them for such. And (s) the next day after being their Sabbath, they solemnized it with great devotion, rejoicing, and giving praise to God for this great and merciful deliverance which he had now given unto them.

Judas and his followers being flushed with this victory, and being also by the reputation of it much increased in their strength through the numbers of those that resorted to them hereon, resolved to pursue the advantage they had gotten for the suppressing of all other their Enemies, and therefore (t) understanding that *Timotheus* Governor of the Country beyond *Jordan* and *Bacchides* another of *Antiochus's* Lieutenants in those Parts were drawing Forces

(o) 1 Maccab. iv. 15. (p) 1 Maccab. iv. 18, 19, &c.
 (q) 2 Maccab. viii. 24. (r) 1 Maccab. iv. 23, 24, &c. Josephus
 ibid. (s) 2 Maccab. viii. 26, 27. (t) 2 Maccab. viii. 30, 31,
 together

together to annoy them, they marched forthwith against them, and having overthrown them in a great Battle slew above twenty thousand of their men, and having taken their spoils they thereby not only enriched themselves, but also got provisions of Arms and many other necessaries for the future carrying on of the war. And in this victory they had the satisfaction of executing their just revenge on two very signal enemies of theirs, (u) the one called *Philarches*, who with *Timotheus* had done them much mischief, and (w) the other *Calisthenes*, who was the person that put fire to the Gates of the Temple, whereby they were burnt down. The first they slew in battle, and the other being driven in the pursuit into a little House, they set it on fire over his head, and there made him die in it such a death, as well suited the crime, whereby he deserved it. And as to *Nicanor*, tho' he escaped with life, yet it was in a very ignominious manner. For finding the Army broken, and the expedition thereby defeated, he changed his (x) glorious apparel for that of a servant, and in this disguise made his escape through the midland to *Antioch*, where he was in great dishonour and disgrace by reason of his miscarriage in this enterprise, and losing thereby so great an Army. For the excusing of himself in this case he was forced to acknowledge the great power of the God of *Israel*, alledging, that he fought for his People, because they kept his Law, and that as long as they did so, they would always have him for their Protector, and no hurt could be done unto them. It's most likely *Ptolemy Macron* was not present in any of these Battles there being no mention made of him in any of them. Perchance the affairs of *Syria* of which he was Governor then kept him otherwise imployed. And therefore though he came at first to the Camp of *Emmaus*, yet he was not present when the Battle was there fought with

(u) 2 Maccab. viii. 32. (w) 2 Maccab. viii. 33. (x) 2 Maccab. viii. 34, 35, 36.

Judas, but left it wholly to be conducted by *Nicanor* his Deputy. And therefore the whole of it is in the History attributed to *Nicanor* without naming *Ptolemy* at all, unless only in the first appointment of that Expedition.

Lyfias on the hearing of the ill success of the King's Army in *Judea*, and the great losses sustained thereby, (y) was much confounded at it. But knowing how earnest the King's commands were for the executing of his wrath upon that people, he made great preparations for another Expedition against them, and having gotten together an Army of sixty thousand Foot and five thousand Horse, all choice men, he put himself at the head of them, and marched with them in person into *Judea*, purposing no less than the utter destruction of that Country, and all the Inhabitants of it. With this design being entered into it he pitched his Camp at *Bethsura*, a Town lying to the South of *Jerusalem* near the confines of *Idumæa*. There *Judas* met him with ten thousand men, and having through his great confidence in God's assistance with this much inferior force engaged the numerous Army of *Lyfias*, and having slain five thousand of them he put all the rest to flight; whereby *Lyfias* being much dismayed, and also equally astonished at the valour of *Judas's* soldiers, who fought as men ready prepared either to live or die valiantly, returned with his baffled Army to *Antioch*, purposing to come again with greater force against them another year.

Anno 165.
Judas Macca-
bæus 2.

Upon this retreat of *Lyfias* (z) *Judas* being left master of the Country, proposed to his followers their going up to *Jerusalem* for the recovery of the Sanctuary out of the hands of the Heathen, and to cleanse and dedicate it anew for the service of the Lord

(y) 1 Maccab. iv. 26, 27, &c. Josephus ibidem. (z) 1 Maccab. iv. 36, 37, &c. 2 Maccab. x. 1, 2, 3, &c. Josephus Antiq. lib. 12. cap. 11.

their God, that his worship might be there again restored and daily carried on as in former times; to which all consenting he led them up thither, where they found all things in a very lamentable state. For the City was in rubbish, the sanctuary desolated, the Altar prophaned, the Gates of the Temple burnt up, shrubs were in its Courts as in a Forest, and the Priests Chambers pulled down. At the sight hereof the whole assembly fell into great Lamentation, and pressed earnestly to have all these Desolations and Prophanations removed out of the House of God, that so his worship might be again performed in it as in former times. And accordingly in order hereto *Judas* having chosen Priests of unblameable conversation appointed them to the work, who having cleansed the Sanctuary, pulled down the Altar which the Heathen had there erected, born out all the defiled stones of them into an unclean place, taken down the old Altar which the Heathens had prophaned, built a new one in its stead of unhewn stones, (a) according to the Law, and hallowed the Courts, made thereby the whole Temple in all things again fit for its former service. But whereas *Antiochus* (b) had in his sacrilegious pillage of it taken away the golden Altar of Incense, the Shew-bread Table, which was all overlaid with Gold, and the Golden Candlestick (which all three stood in the Holy place) and had also robbed it of all its other Vessels and Utensils, and the service of the Temple could not be perfectly performed without them, *Judas* took care that all these Defects should be supplied. (c) For out of the spoils, which he had taken from the enemy, he caused to be made a new Altar of incense, and a new Candlestick all of Gold, and a new Shew-bread Table all overlaid with Gold, all three formed in the same manner as they were before. And by his care all other Vessels and Utensils both

(a) Exod. xx. 25. Deuteron. xxvii. 5. Joshua viii. 31. (b) 1 Maccab. i. 21, 22, 23. 2 Maccab. v. 16. (c) 1 Maccab. iv. 49.

of gold and silver, that were necessary for the divine service, were again provided, and a new Veil was also made to separate between the Holy Place and the Holy of Holies, and there hung in its proper place. And when all these things were made ready, and all placed according to their former Order each in the particular place, and each for the particular use which they were ordained for, a new Dedication of the Altar was resolved on. The day (d) appointed for it was the twenty-fifth day of their ninth Month called *Cisleu*, which fell about the time of the winter Solstice. This was the very same day of the year, (e) on which three years before, it had been prophaned in the manner as above related, (f) just three years and an half after the City and Temple had been desolated by *Apollonias*, and (g) two years after *Judas* had taken on him the chief Command of the *Jews* on his Father's death. They (h) began the day early by offering Sacrifices according to the Law upon the new Altar which they had made, having first (i) stricken fire for it by dashing two flints against each other, and from the same fire having lighted the seven Lamps on the Golden Candlestick, that stood in the Holy Place beside the Altar of Incense, they went on in all the other service restoring it according to their former rule in all the particulars of the divine worship, which were there used to be performed, and so it continued to be there

(d) 1 Maccab. iv. 52. 2 Maccab. x. 5. (e) 1 Maccab. i. 59. iv. 54. 2 Maccab. x. 5. (f) Josephus in præfatione ad Librum De Bello Judaico, & in ipso Libro De Bello Judaico lib. 1. cap. 1. & lib. 6. cap. 11. (g) 2 Maccab. x. 3. (h) 1 Maccab. vi. 52, 53, &c. 2 Maccab. x. 1, 2, &c. (i) 2 Maccab. x. 3. N. B. *The sacred Fire, which came down from Heaven at the Dedication of Solomon's Temple, was extinguished in the destruction of the Temple by the Babylonians, till which time it had there been kept constantly burning. After that they used no other than common Fire in the Temple. But still they avoided the bringing thither of any Culinary Fire, which had been prophaned by other uses, and therefore kindled it by dashing two Stones one against the other as is here said.*

ever after celebrated without any other interruption, till the *Romans* finally destroyed the Temple and thereby put an end to all the ritual worship of that place.

The Solemnity of this Dedication (*k*) was continued for eight days together, which they celebrated with great joy and thanksgiving for the deliverance which God had given unto them. And for the more solemn acknowledgment hereof they decreed the like Festival to be ever after annually kept in Commemoration of it. This was called the Feast of Dedication. It begun every year on the said twenty-fifth day of *Cisleu*, and was continued to the eighth day after in the same manner, as were the Passover, and the Feast of Tabernacles, (*l*) during all which time they all illuminated their Houses by setting up of Candles at every man's door, from whence it (*ll*) was called the Feasts of Lights.

This Festival (*m*) Christ honoured with his presence at *Jerusalem*, coming thither of purpose to bear a part in the solemnizing of it, which implies his approbation of it. And therefore from hence (*n*) *Grotius* very justly infers, that Festival days in memorial of publick blessings may piously be instituted by persons in Authority without a divine Command, or (it may be added) the Example of a Person divinely directed observing the same. For the Institution of this Festival was without either, there being neither any divine Precept, nor the Example of any Prophet for the observance of it. Neither can it be said, that it was the Feast of any other Dedication, that *Christ* was present at, save this only, which was instituted by *Judas Maccabæus*. As to the two former Dedications of the Temple, which were had before, first that of *Solomon*, and afterwards that of *Zerubbabel*,

(*k*) 1 Maccab. iv. 59. 2 Maccab. x. 6. Josephus Antiq. lib. 12. cap. 11. (*l*) Maimonides in Chanukah. (*ll*) Josephus Antiq. lib. 12. cap. 11. (*m*) John x. 22. (*n*) In Comment ad Evangelium St. Johannis x. 22.

though they were very solemnly celebrated at the time, on which they were performed, yet there was no Anniversary Feast in commemoration of either of them celebrated afterwards, as there was of this of *Judas Maccabæus*. And if there had, yet the Text in the Gospel clearly pins down the Dedication mentioned in it to the Dedication of *Judas* only. For it tells us, that the time of its celebration was *in the winter*, which could be said only of this, and not of either of the other two. For that of *Solomon* was (o) in the seventh Month, then called *Ethanim*, afterwards *Tizri*, which fell about the time of the Autumnal Equinox, and that of *Zerubbabel* was (p) in their twelfth Month called *Adar*, which fell in the beginning of the Spring. But that of *Judas Maccabæus* being on the twenty-fifth day of the Month *Cisleu*, which fell in the middle of winter, this plainly demonstrates, that the Feast of Dedication, which *Christ* was present at in *Jerusalem*, could be no other Feast than that which was celebrated in Commemoration of the Dedication performed by *Judas Maccabæus*, and instituted by him for this purpose.

When the old Altar, which the Heathen had polluted, was pulled down, a dispute arose, how the Stones of it were to be disposed of. The Heathens having sacrificed on this Altar to their Idol Gods, and some of those Sacrifices having been of unclean Beasts, the worshippers of the true God then looked on it, and all the Stones of which it was built, as doubly polluted hereby, and therefore no more to be made use of in his Service. And on the other side, they having been for many ages sanctified by the Sacrifices, which had been offered thereon to the true God, they were afraid after this of applying them to any prophane or common use. And therefore being in this doubt (q) they resolved to lay up these Stones

(o) 1 Kings viii. 2. 2 Chron. v. 3. (p) Ezra vi. 15, 16, 17.
 (q) 1 Maccab. iv. 46.

in some convenient place within (r) the Mountain of the House, till there should a Prophet arise, who should shew them what was to be done with them, so scrupulous were they in this case. The place, in which according to the *Mishna* those Stones were laid up, was (s) one of the four Closets of the *Beth-Moked*, or the common fire-room of the Priests attending the Service, that is that Closet which lay on the North-west Corner of that Room. But that Closet according to the Description of it in the same *Mishna* could not be large enough to hold the tenth part of those Stones. I cannot take upon me to solve this difficulty.

But though the *Jews* had recovered their Temple, and restored it again to its former sacred use, yet still there remained one great Thorn in their sides. For the Fortrefs was still in the hands of the Enemy, and strongly garrison'd by them, partly with Heathen Soldiers, and partly (t) with Apostate *Jews*, which (t) were the worst of the two; from (u) whence they much annoyed those that went up to the Temple to worship, often sallying from thence upon them, and slaying several of them. This (w) Fortrefs was built by *Apollonius*, when he sacked and destroyed *Jerusalem*, as hath been above related, and stood upon an eminence over-against the Mountain of the Temple, for which reason the place was called *Mount Acra*, from the Greek word *ἄκρη*, which signifieth an eminence or fortrefs on the Top of an

(r) All within the outer Wall of the Temple, which made the great Square 500 Cubits on every side, was called *Har Habbeth*, i. e. the Mountain of the House. All that was within the Wall, that included the Court of the Women and the inner Court in which the Temple stood, was called *Mikdash*, i. e. The Sanctuary. And the Temple itself including the Porch, the Holy place, and the Holy of Holies, was called *Hecal*, i. e. The Temple. This is to be understood strictly speaking. For often all these words are used promiscuously for the Temple in general. (s) Middoth. cap. 1. sect. 6. (t) Josephus Antiq. lib. 12. cap. 7. (u) 1 Maccab. i. 36, 37. (w) 1 Maccab. i. 33-35. Josephus Antiq. lib. 12. cap. 7.

Hill, which Eminence overtopping the Mountain of the Temple, as being then the higher of the two, had thereby the Command of it, which gave the Soldiers there in Garrison the advantage, which I have mentioned, of annoying all those who went up thither to worship. For the preventing of this *Judas* at first (x) appointed part of his Army to shut them up within their Fortrefs, and to fight against all such as should sally out of it upon any of the people. But finding he could not spare so many of his men, as was necessary for this Blockade, he caused the Mountain of the House to (y) be fortified with strong Walls and high Towers built round about it, and placed there a strong Garrison to defend it, and secure those that went up thither to worship from all future insults that might be made upon them, either from the fortrefs or any other place.

And whereas the *Idumæans* were at that time great Enemies to the *Jews*, to secure *Jerusalem* from all insults from that Quarter (z) he fortified *Bethsura* to be a Barrier against them. I have (a) formerly shewn that the *Idumæa* or Land of *Edom*, in which those people now dwelt, was not the *Idumæa* or Land of *Edom*, which is mentioned in the Scriptures of the old Testament. Wherever this name occurs in any of those Ancient Holy writings, it is to be understood of that *Idumæa*, or Land of *Edom* only, which lay between the Lake of *Sodom* and the Red-Sea, and was afterwards called *Arabia Petraea*, nor are any other *Edomites* spoken of in them, than those which inhabited in that Country, excepting only in one passage (b) in the Prophet *Malachi*. But these *Edomites*

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being

(x) 1 Maccab. iv. 41. Josephus ibid. (y) 1 Maccab. iv. 60. Josephus Antiq. lib. 12. cap. 11. (z) 1 Maccab. iv. 61. Josephus ibid. (a) Part I. Book I. (b) *Malachi* i. 3, 4. *There God speaks, ver. 3. of his having laid the Mountains and Heritage of Esau waste, which was done on their Expulsion by the Nabathæans out of that mountainous Country lying between the Red Sea and the Lake of Sodom, where they formerly had their inheritance. The 4th verse contains their brag, that they would*
return

(c) being driven thence by the *Nabathæans*, while the *Jews* were in the *Babylonish* Captivity, and their land lay desolate, they then took possession of as much of the Southern part of it as contained what had formerly been the whole Inheritance of the Tribe of *Simeon*, and also half of that which had been the Inheritance of the Tribe of *Judah*, and there dwelt ever after, till at length going over into the Religion of the *Jews*, they became incorporated with them into the same Nation. And this only is the *Idumæa*, and the Inhabitants of it the only *Edomites* or *Idumæans*, which are any where spoken of after the *Babylonish* Captivity. After their coming into this Country, *Hebron*, which had formerly been the Metropolis of the Tribe of *Judah*, thenceforth became the Metropolis of *Idumæa*, and in the Road between that and *Jerusalem* lay *Bethsura*, at the distance of five Furlongs from the latter, saith the Author of the second Book (d) of *Maccabees*, but others put it at a much greater distance, and these seem to be nearest to the truth of the Matter.

When the neighbouring Nations round about heard that the *Jews* had again recovered the City and Temple of *Jerusalem*, new dedicated the Sanctuary, erected a new Altar in it, and again restored the Jewish worship in that place, (e) they were much moved with envy and hatred against them hereon. And therefore taking Counsel together against them resolved to act in concert together for their utter Extirpation, and began to execute this Resolution by putting all of them to death, who were found sojourning any where among them, purposing to join with *Antio-*

return again into this their ancient Country, rebuild the desolated Cities, which they formerly there possessed, and again dwell in them. But hereto God by the mouth of his holy Prophet denies them success, telling them that as fast as they should build, he would pull down again; and so it accordingly hapned. For the *Edomites* could never again recover that Country. (c) See an Account hereof in the first Part of this History, Book I. under the year 740. (d) Chap. ii. ver. 5. (e) 1 Maccab. v. 1, 2.

chus for the effecting of all the rest in the utter destruction of the whole race of *Israel*.

But *Antiochus* dying in the interim, this broke all the Measures which they had concerted together for this mischief. For on his passing into *Persia* to gather up the arrears of Tribute, which were there due to him, being told, that (f) the City of *Elymais* in that Country was greatly renowned for its riches both of Gold and Silver, and that there was in it a Temple (g) of *Diana*, in which were vast Treasures; he marched thither with intent to take the City, and spoil that, and the Temple in it, in the same manner as he had done at *Jerusalem*. But on fore-notice had of this Design, the people of the Country round about, as well as the Inhabitants of the City joining together in defence of their Temple, beat him off with shame and confusion, whereon (h) he retired to *Ec-batana* in *Media* greatly grieved for this Baffle and Disappointment. On his arrival thither (i) news came to him of what had hapned to *Nicanor* and *Timothæus* in *Judea*, at which being exceedingly enraged he hastned back with all the speed he was able, to execute the utmost of his wrath upon the people of the *Jews*, breathing nothing else but threats of utter destruction and utter extirpation against them all the way as he went. As he was (k) thus hastning towards the Country of *Babylonia*, thro' which he was to pass in his return, he met on the Road with other Messengers, (l) which brought him an account, how the *Jews* had defeated *Lysias*, recovered the Temple of *Jerusalem*, pulled down the Images and Altars which he had there erected, and restored that place to its former worship; at which being enraged to the utmost fury he commanded his Chario-

(f) 1 Maccab. vi. 1, 2, &c. (g) Polybius saith it was a Temple of *Diana* (in Excerptis Valefii p. 144) and so saith Josephus Antiq. lib. 12. cap. 13. But Appian (in Syriacis) saith that it was a Temple of *Venus*. (h) 2 Maccab. ix. 3. (i) 2 Maccab. ibid. (k) 1 Maccab. vi. 4. (l) 1 Maccab. vi. 6.

tear to double his speed, that he might be the sooner on the place to execute his revenge upon this people, threatening as he went, that he would make *Jerusalem* a place of Sepulture for the *Jews*, wherein he would bury the whole Nation, destroying them all to a man. But (m) while these proud words were in his Mouth, the Judgments of God overtook him. For he had no sooner spoken them, but he was smitten with an incurable Plague, a great Pain seising his bowels, and a grievous torment following thereupon in his inwards parts, which no remedy could abate. However (n) he would not slacken his speed, but still continuing in the same wrath he drove on in the same haste to execute it, till at length his Chariot overthrowing, he was cast to the ground with such violence, that he was sorely bruised and hurt in all the Members of his body, whereon he was put into a Litter, but not being able long to bear that he was forced to put in at a Town (o) called *Tabæ* (p) lying in the Mountains of *Parætacene* (q) in the confines of *Persia* and *Babylonia*, and there betake (r) himself to his bed, where he suffered horrid Torments both in body and mind. For in his body (s) a filthy ulcer broke out in his secret Parts, wherein were bred an innumerable quantity of vermin continually flowing from it, and such a stench proceeded from the same, as neither those that attended him, nor he himself could well bear; and in this condition (t) he lay languishing and rotting till he died. And all this while the Torments of his mind (u) were as great as the Torments of his body, caused by the reflections which he made on his former Actions. *Polybius* (u) tells us of this as well as *Josephus*, and the Authors of the first and second Books of *Maccabees*, and adds hereto

(m) 2 Maccab. ix. 5, 6. (n) 2 Maccab. ix. 7. (o) Polybius in Excerptis Valefii. p. 144. (p) Q. Curtius lib. 5. cap. 13. (q) Strabo lib. 11. p. 522, & 524. (r) 1 Maccab. vi. 8. (s) 2 Maccab. ix. 9. (t) Appian. in Syriacis. 1 Maccab. vi. 9, 10. 2 Maccab. ix. 9, 10, 11. (u) 1 Maccab. vi. 8 — 13. (u) In Excerptis Valefii p. 144.

that it grew so far upon him, as to come to a constant *Delirium*, or state of Madness, by reason of several Spectres and Apparitions of evil Spirits, which he imagined were continually about him, reproaching and stinging his Conscience with accusations of his past evil deeds which he had been guilty of. *Polybius* saith, this was for the sacrilegious attempt which he made upon the Temple of *Diana* in *Elymais*, overlooking that which he had actually executed upon the Temple at *Jerusalem*; *Josephus* (w) reproves him for this, and with much more reason and justice lays the whole cause of his suffering in this sickness, as (x) did also *Antiochus* himself, to what he did at *Jerusalem*, and the Temple of God in that place, and the horrid persecution, which he thereon raised against all that worshipped him there. For the sacrilege at *Elymais* was only attempted, that at *Jerusalem* was fully committed with horrid impiety against God, and with as horrid cruelty against all those that served him there; and the former sacrilege, if it had been committed, had been only against a false Deity, but the latter was against the true God, the great and Almighty Creator of Heaven and Earth. However it is a great confirmation of what is above related out of *Josephus* and the two Books of the *Maccabees*, of the signal judgment of God which was executed upon this wicked Tyrant, that *Polybius* an Heathen Author doth agree with them herein as to the matter of Fact, tho' he differs from them in assigning a wrong Cause for it. It seems *Antiochus* being at length awakened by his Afflictions became himself fully sensible, that all his Sufferings in them were from the hand of God upon him for what he had done against the Temple at *Jerusalem*, and his Servants that worshipped him there. For he (y) acknowledged all this before his Death,

(w) *Josephus* Antiq. lib. 12. cap. 13. (x) 1 Maccab. vi. 12, 13.
 2 Maccab. ix. 11 — 17. *Josephus* ibid. (y) 1 Maccab. vi. 12, 13.
 2 Maccab. ix. 11 — 18. *Josephus* Antiq. lib. 12. cap. 13.

with many Vows of what he would do for the repairing of all the evil which he had there done in case he should again recover. But his Repentance came too late, God would not then hear him, and therefore after having languished out a while in this miserable Condition, and under these horrid torments of Body and Mind, (z) he at length being half consumed with the rottenness of his Ulcer gave up the Ghost and died, after he had reigned (a) full eleven Years. And I cannot forbear here remarking, that most of the great Persecutors have died the like death, by being smitten of God in the like manner in the secret Parts. Thus died *Herod* the great Persecutor of *Christ* and the Infants at *Bethlehem*; and thus died *Galerius Maximianus* the Author and the great Prosecutor of the Tenth and greatest Persecution against the Primitive Christians; and thus also died *Philip the Second* King of *Spain*, as infamous for the Cruelty of his Persecutions, and the Numbers destroyed by it, as any of the other three. As to the manner of *Herod's* Death, I shall have occasion to speak of it hereafter in its proper Place; and as to the death of the other two, that of *Galerius* is described by (b) *Eusebius* and (c) *Lactantius*, and that of *Philip the Second* by (d) *Mezeray*, and to these Authors I remit the Reader for an Account of them.

Antiochus the Great having attempted the like Sacrilege in the Country of *Elymais*, as *Antiochus* his Son did in the City of *Elymais*, and perished in it, (e) as hath been above related, this hath made some

(z) 1 Maccab. vi. 16. 2 Maccab. ix. 28. Josephus Antiq. lib. 12. cap. 13. Appian. in Syriacis. Polybius in Excerptis Valesij, p. 144. Hieronymus in Dan. xi. 36. Eusebius in Chronico. (a) So say Porphyry, Eusebius, Jerom, and Sulpitius Severus. But the Author of the first Book of Maccabees saith, he begun his Reign in the 137th Year of the Kingdom of the Greeks, and died the 149th Year, which makes him reign 12 Years. For the reconciling of this it must be said, that he began his Reign in the ending of the 137th Year, and ended it in the beginning of the 149th Year of that Æra. (b) Hist. Eccl. viii. 16. (c) De Mortibus Persecutorum, cap. 33. (d) History of France under the Year 1598. (e) Part II. Book II. under the Year 187.

think,

think, that the parity of names hath been the cause of this parity of facts being attributed to both, and that only one of them was guilty of this sacrilegious Attempt, which is related of both. And on this Supposition (f) *Scaliger* chargeth *Jerom* with a blunder for saying in his Comment on the eleventh Chapter of *Daniel*, that *Antiochus* the Great fighting against the *Elymeans* was cut off by them with all his Army. For he will have it, that this was not true of *Antiochus the Great*, but only of *Antiochus Epiphanes*; and yet many other Authors attest the same thing with *Jerom*, that *Antiochus the Great* was thus cut off in the sacrilegious Attempt, and none say it of *Antiochus Epiphanes*; for he escaped from the baffle, though he lost many of his Men in it, and died afterwards; so saith (g) *Appian*, and so saith (h) *Polybius* as well as *Josephus*, and both the Authors of the first and second Books of the *Maccabees*. And although both the Sacrileges were attempted in the Country of the *Elymeans*, yet it was not upon the same Temple that the attempt was made. That of *Antiochus the Great* was upon the Temple of *Belus*, the Great God of the East, and that of *Epiphanes* was upon the Temple of *Diana*; and that there was a *Persian Diana* (i) *Tacitus* tells us; and that this Goddess had a Temple among the *Elymeans* is attested by (k) *Strabo*, who tells us also of it, and that it was very rich. For he saith, that it being afterwards plundered by one of the *Parthian* Kings, (l) he took from it ten thousand Talents. This Temple *Strabo* tells us was called *Azara*, or rather, as (m) *Casaubon* corrects it, *Zara*. Hence *Diana* was called (n) *Zaretis* among the *Persians*.

Antiochus Epiphanes having been a great Oppressor

(f) In animadversionibus ad Eusebii Chronicon. sub N° 1825. p. 140. (g) In Syriacis. (h) In Excerptis Valesii, p. 144. (i) Annalium, lib. 3. cap. 62. (k) Lib. 16. p. 744. (l) *Strabo* ibidem. (m) In Notis ad paginam 744. (n) *Hesychius* in voce Ζαρήτις.

with many Vows of what he would do for the repairing of all the evil which he had there done in case he should again recover. But his Repentance came too late, God would not then hear him, and therefore after having languished out a while in this miserable Condition, and under these horrid torments of Body and Mind, (z) he at length being half consumed with the rottenness of his Ulcer gave up the Ghost and died, after he had reigned (a) full eleven Years. And I cannot forbear here remarking, that most of the great Persecutors have died the like death, by being smitten of God in the like manner in the secret Parts. Thus died *Herod* the great Persecutor of *Christ* and the Infants at *Bethlehem*; and thus died *Galerius Maximianus* the Author and the great Prosecutor of the Tenth and greatest Persecution against the Primitive Christians; and thus also died *Philip the Second* King of *Spain*, as infamous for the Cruelty of his Persecutions, and the Numbers destroyed by it, as any of the other three. As to the manner of *Herod's* Death, I shall have occasion to speak of it hereafter in its proper Place; and as to the death of the other two, that of *Galerius* is described by (b) *Eusebius* and (c) *Lactantius*, and that of *Philip the Second* by (d) *Mezeray*, and to these Authors I remit the Reader for an Account of them.

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of the Church of God under the *Jewish* Oeconomy, and the Type of *Anti-Christ*, which was to oppress it in After-ages under the Christian, more is prophetically said of him in the Prophecies of *Daniel*, than of any other Prince, which these Prophecies relate to; the better half of the eleventh Chapter, that is from the 20th verse to the 45th, which is the last of that Chapter, is wholly concerning him, and there are several passages also in the eighth and twelfth Chapters which relate to him. The whole may be divided into two Parts, whereof the first is concerning his Wars with *Egypt*, and the second is concerning the Persecutions and Oppressions brought by him upon the *Jewish* Church and Nation, and these were all fulfilled in the Actions of his Reign.

And first as to his Wars with *Egypt*, what is said Chap. xi. ver. 25, 40, 42, 43, was accomplished in his second Expedition into that Country, and the Actions done by him therein, which are above related. What is in the 26th verse was fulfilled by the revolt of *Ptolemy Macron* from King *Philometor*, and the Treachery and Mal-administration of *Lenæus*, *Eulæus*, and other Ministers and Officers imployed under him. What is in the 27th verse had its completion in the meeting of *Antiochus* and *Philometor* at *Memphis*, where the two Kings both in the time of the second and of the third Expedition of *Antiochus* into *Egypt*, did (o) frequently eat at the same Table, and conferred together seemingly as Friends; *Antiochus* pretending to take upon him the care of the Kingdom for the interest of *Philometor* his Nephew, and *Philometor* pretending to confide in *Antiochus* as his Uncle in all that he was thus doing. But both herein *spoke lies* to each other; for in reality they both intended quite the contrary, *Antiochus's* design being under the pretence above mentioned to seize all *Egypt* to himself, and *Philometor's* to take the first opportunity to disappoint him of it, as accordingly at length he did

(o) Hieronymus in Dan. xi. 27.

by his agreement with his Brother and the *Alexandrians*, as is above related. Whereon followed what is foretold in the 29th and 30th verses of the same Chapter. For *Antiochus* on his hearing of this Agreement pulled off his Vizard, and openly owned his design for the usurping of *Egypt* to himself, and for the full executing of it, *returned and came again towards the South*, that is, into *Egypt*, in his last Expedition into that Country. *But he did not then prevail, as in the former and the latter* (i. e. in his two preceding) *attempts* upon that Country, because of the *Ships that came from Chittim* (i. e. the Country of the *Grecians*) against him, which brought *Popilius Lænas*, and the other *Roman Ambassadors* to *Alexandria*, who made him *to his great grief return out of Egypt*, and quit all his designs upon that Country. However what is foretold in the 42d and 43d verses, of his *stretching forth his hand upon the Land of Egypt*, and his *having power over the Treasures of Gold and Silver, and all other the precious things of that Country*, had its thorough completion. For he miserably harassed and wasted the whole Land of *Egypt* in all his Expeditions into it, (p) carrying thence vast Treasures of Gold and Silver, and other Riches in the prey and spoils taken in it by him and his followers. And here ended all the Prophecies of *Daniel*, which relate to the Wars that were between the Kings of *Syria* and the Kings of *Egypt*. For in those Prophecies the *Kings of the North* were the Kings of *Syria*, and the *Kings of the South* the Kings of *Egypt*, as hath been above related.

As to the other part of *Daniel's* Prophecies of this King, which relate to the Persecutions and Oppressions that he brought upon the *Jewish Church and Nation*, what is said Chap. xi. ver. 22. of the *Prince of the Covenant being broken before him*, foreshewed what he did to *Onias* the High-Priest, who was deposed and banished by him, and at length murdered

(p) Vide Athenæum, lib. 5. p. 195. F.

by one of his Lieutenants. For the High-Priest of the *Jews* was the Prince of the *Mosaic* Covenant. What is said in the 28th verse of *his heart being set against the Holy Covenant on his returning from Egypt*, and of the *Exploits which he did thereon*, foreshewed what he did to *Judah* and *Jerusalem* on his return from his second Expedition into the said Country of *Egypt*; when without a Cause he murdered and enslaved so many of the *Jewish* Nation, and robbed the City and Temple of *Jerusalem* of all their Riches and Treasure. What is said in the thirtieth verse, foretold the *Grief with which he returned* from his fourth and last Expedition into *Egypt*, by reason of the baffle, which he then met with from the *Romans* of all his designs upon that Country, and the *Indignation* and *Wrath*, which then in his irrational fury he vented upon the *Jewish* Church and Nation in sending *Apollonius* to destroy *Jerusalem*, and make to cease the *Jewish* worship in that Place. What is contained in the thirty-first verse, and those that follow to the 40th agreeable to what was before prophesied, Chap. viii. ver. 9—12. and ver. 23—25. foretold *his taking away the daily Sacrifice*; and all else that he did for the suppressing of the *Jewish* worship, and the destroying of the whole *Jewish* Nation, which is above related. The 44th verse, and the 45th of the same xith Chapter, foretold his last Expedition which he made first into *Armenia*, and from thence into the East, and *his there coming to an end*, and perishing in that miserable manner as hath been related, having first planted the *Tabernacles of his Palace*, that is his absolute Regal Authority, in the glorious *Holy Mountain between the Seas*, that is in *Jerusalem*, which stood in a mountainous Situation between the *Mediterranean* Sea and the Sea of *Sodom*; for it was built in the mid-way betwixt both on the Mountains of *Judea*.

Never were any Prophecies delivered more clearly, or fulfilled more exactly, than all these Prophecies of *Daniel* were. *Porphyry*, who was a great Enemy

to the holy Scriptures, as well of the Old Testament as of the New, (q) acknowledged this. And therefore he contends, that they were historical Narratives, written after the facts were done, and not prophetic Predictions foretelling them to come. This *Porphyry* (r) was a learned Heathen born at *Tyre* in the Year of Christ 233, and there called (s) *Malchus*, which name on his going among the *Greeks*, he changed into that of *Porphyry*, that signifying the same in the *Greek Language*, which *Malchus* did in the *Phœnician*, the Language then spoken at *Tyre*. He being a bitter Enemy to the Christian Religion, (s) wrote a large Volume against it containing fifteen books, whereof the twelfth was wholly against the Prophecies of *Daniel*. These concerning the *Persian Kings* and the *Macedonian* that reigned as well in *Egypt* as in *Asia*, having been all according to the best Historians exactly fulfilled, he could not disprove them by denying their completion, and therefore for the overthrowing of their authority he took the quite contrary Course, and laboured to prove their truth, and from (t) hence alledged, that being so exactly true in all Particulars, they could not therefore be written by *Daniel* so many Years before the Facts were done, but by some one else under his Name, who lived after the time of *Antiochus Epiphanes*. For the making out of which his main Argument was, that all contained in the Prophecies of *Daniel* relating to the times preceding the death of *Antiochus Epiphanes* was true, and that all that related to the times which followed after, was false. The latter Proposition he belaboured, thereby to overthrow all that the Christians alledged from these Prophecies for the *Messiah*, which he would have thought to be all false; and the

(q) Apud *Hieronimum* in Proœmio ad Comment. in *Danielem*.

(r) Vide *Holstenium* in vita *Porphyrii* & *Vossium* de Historicis Græcis, lib. 2. c. 16.

(s) *Malchus* from the Phœnician or Hebrew word *Melech*, signifieth King, and Πορφυρεῖς did the same in Greek, that is one that wore purple, which none but Kings and Royal Persons then did.

(s) *Hieronimus* in Proœmio ad Comment. in *Danielem*.

(t) *Hieronimus*, *ibid*.

other Propositions he endeavoured to clear, thereby to make out that the whole Book was spurious, not written by *Daniel*, but by some one else after the facts therein spoken of were done, as if that could not be prophetically foretold which was so exactly fulfilled. And for this reason was it that he took upon him to prove those facts to be so exactly true, as in those Prophecies contained. For which purpose he made use of the best *Greek* Historians then extant. (u) Such were *Callinicus*, *Sutorius*, *Diodorus Siculus*, *Hieronymus*, *Polybius*, *Posidonius*, *Claudius Theon*, and *Andronicus Alypius*, and from them made evident proof, that all that is written in the eleventh Chapter of *Daniel* was truly in every particular acted and done in the order as there related, and from this exactness of Completion endeavoured to infer the Assertion mentioned; That these Prophecies were written after the facts were done, and therefore are rather historical Narratives relating things past, than prophetic Predictions foreshewing things afterwards to come. But *Jerom* turns the Argument upon him, and with more strength of Reason infers, that this way (w) of opposing these Prophecies gives the greatest evidence of their Truth, in that what the Prophet foretold is hereby allowed to be so exactly fulfilled, that he seemed to Unbelievers not to foretel things to come, but to relate things past. *Jerom* in his Comments on *Daniel* makes use of the same Authors that *Porphyry* did; and what is in these Comments are all the remains, which we now have of this work of that learned Heathen, or of most of those Authors, which he made use of in it. For this whole work of *Porphyry* is now lost, as are also most of the Histories above mentioned, which he quotes

(u) Hieronymus, *ibid.* (w) *Jerom speaking of Porphyry as to this matter hath these words.*—Cujus impugnatio Testimonium veritatis est. Tanta enim dictorum fides fuit, ut Propheta incredulis hominibus non videatur futura dixisse, sed narrasse præterita. In *Proœmia ad Comment. in Danielelem.*

in it. For the Histories of *Callinicus Sutorius*, (x) *Hieronymus*, (y) *Posidonius*, (z) *Claudius Theon*, and (z) *Andronicus Alypius*, are wholly perished, as is also the greatest part of *Polybius* and *Diodorus Siculus*. Had we all these extant, we might from them be enabled to make a much clearer and fuller explication of these Prophecies, especially (a) from *Callinicus Sutorius*, (b) who lived in the time of *Antonius Pius* the Roman Emperor, and having (c) in ten Books written an History of the affairs of *Alexandria* included therein much of the *Jewish* Transactions. And it is to be lamented, that not only these Authors, and this work of *Porphry*, in which he made so much use of them, are now lost, but that also the Books of *Eusebius*, *Apollonarius*, and *Methodius*, (d) which they wrote in answer to this Heathen Adversary, have all undergone the same Fate, and are in like manner to the great damage both of divine and human Knowledge wholly lost, excepting only some few scraps of *Methodius* preserved in Quotations out of him by *John Damascen*, and *Nicetas*. For were these still extant, especially that of *Apollonarius*, (e) who wrote with the greatest exactness of the three, no doubt much more of those Authors would have been preserved in citations from them, than we now have of them, there being at present no other remains of those ancient Historians (excepting *Polybius* and *Diodorus Siculus*) but what we have in *Jerom's* Comments on *Daniel*, and his Proem to them.

Jerom and *Porphry* exactly agree in their Explica-

(x) This Hieronymus wrote an History of the Successors of Alexander. See of him above Part I. Book VIII. under the Year 311. (y) Posidonius was of Apamea in Syria, and wrote in LII Books, a continuation of Polybius down to the Wars of Cæsar and Pompey, in which time he flourished. (z) Who Claudius Theon, and Andronicus Alypius were, or of what times they wrote, we have no account. (a) Hieronymus in Dan. xi. 22, 23, &c. (b) For he was contemporary with Galen, who lived in that time. Suidas in Κελλάνικ. (c) Suidas, ibid. (d) Hieronymus in Proœmio prædicto. (e) Philostorgius, lib. 8. cap. 14.

tion of the eleventh Chapter of *Daniel*, (f) till they come to the 21st verse. For what follows from thence to the end of the Chapter, was all explained by *Porphyry* to belong to *Antiochus Epiphanes*, and to have been all transacted in the time of his Reign. But *Jerom* here differs from him, and saith that most of this, as well as some parts of the viiith, and xiith Chapters of the same Book, relate principally to *Anti-Christ*; that altho' some particulars in these Prophecies had a typical Completion in *Antiochus Epiphanes*, yet they were all of them wholly and ultimately to be fulfilled only in *Anti-Christ*; and this he saith was the general sense of the Fathers of the Christian Church in his Time. And he explains it by a Parallel taken from the seventy-first *Psalms*, (*i. e.* the seventy-second, according to the *Septuagint*) which in some Parts of it was Typically true of *Solomon*, and therefore it is called a *Psalms* for *Solomon*, but was wholly and ultimately only so of *Christ*. And therefore he would have these Prophecies, which are in the viiith Chapter of *Daniel*, ver. 9—12. and ver. 23—26, and Chap. xi. ver. 21—45. and Chap. xii. ver. 6—13. to be fulfilled in the same manner; that is in part and typically in *Antiochus*, but wholly and ultimately only in *Anti-Christ*. The truth of the matter seems to be this, that as much of these Prophecies, as relate to the Wars of the King of the North, and the King of the South (that is the King of *Syria*, and the King of *Egypt*) was wholly and ultimately fulfilled in those Wars. But as much of these Prophecies, as related to the Profanation and Persecution, which *Antiochus Epiphanes* brought upon the *Jewish* Church, was all Typically fulfilled in them; but they were to have their ultimate and thorough completion only in those Prophanations and Persecutions, which *Anti-Christ* was to bring upon the Church of *Christ* in after-times.

(f) Hieronymus in Comment. ad Danielelem, xi. 21. & in Proœmio ad Comment. prædict.

One particular mentioned in these Prophecies of *Daniel*, and fulfilled under *Antiochus*, is especially taken notice of, as typifying in him, what was to happen under *Anti-Christ* in after-times, that is the Prophanation of the Temple at *Jerusalem*, and the ceasing of the daily Sacrifices in it. This *Daniel* (g) said was to continue *for a time, and times, and an half of time*, that is three Years and an half, a time in that place signifying an Year, and times two Years, and an half of a time an half Year, as all agree; and so long (b) *Josephus* tells us the Profanation of the Temple, and the interrupting of the daily Sacrifices in it lasted, that is from (i) the coming of *Apollonius*, and his Prophanation of the said Temple, to the purifying of it, and the new dedication of that and the new Altar in it (k) by *Judas Maccabæus*. This Prophecy therefore was primarily and typically fulfilled in that Prophanation and new Dedication of the Temple and Altar at *Jerusalem*; but its chief and ultimate Completion was to be in that Prophanation of the Church of *Christ*, which it was to suffer under the reign of *Anti-Christ*, for the space of those 1260 days (l) mentioned in the Revelations. For those days there signify so many Years, and three Years and an half, reckoning them by Months of thirty Days length, make just 1260 Days. These Days therefore literally understood make the three Years and an half, during which the Prophanation and Persecution of *Antiochus* remained in the Church of the *Jews*; and the same mystically understood make the 1260 Years, during which the Prophanation and Persecution of *Anti-Christ* was to remain in the Church of *Christ*, at the end whereof the Church of *Christ* is to be cleansed and purified of all the Prophanations and Pollutions of *Anti-Christ*, in the same

(g) Daniel xii. 7. (b) In Præfatione ad Historiam de Bello Judaico, & in ipsa Historia lib. 1. cap. 1. & lib. 6. cap. 11. (i) 1 Maccab. i. 29---40. 2 Maccab. v. 24---26. (k) 1 Maccab. iv. 41---60. (l) Revel. xi. 3. xii. 6.

manner as at the end of three Years and an half the Temple at *Jerusalem* was cleansed and purified from all the Prophanations and Pollutions of *Antiochus*. One Objection against this is, that *Daniel*, Chap. xii. ver. 11. reckons the duration of this Prophanation by the number of 1290 Days, which can neither be applied to the Days of the Prophanation of *Antiochus*, nor to the Years of the Prophanation of *Anti-Christ*, for it exceeds both by the number of thirty. Many things may be said for the probable solving of this Difficulty, but I shall offer at none of them. Those that shall live to see the Extirpation of *Anti-Christ*, which will be at the end of those Years, will best be able to unfold this Matter, it being of the nature of such Prophecies not thoroughly to be understood till they are thoroughly fulfilled.

But in the Death of *Antiochus Epiphanes* all the Prophecies of *Daniel*, that were concerning him, or any other of the *Macedonian* Kings, that reigned either in *Egypt* or *Asia*, having, as far as they related only to them, a full ending, I shall here also end this Book.





THE
OLD *and* NEW TESTAMENT

Connected in the

HISTORY

OF THE

Jews and Neighbouring Nations,

FROM THE

Declension of the Kingdoms of *Israel*
and *Judah* to the time of CHRIST.

PART II. BOOK IV.



ANTIOCHUS *Epiphanes* being dead
was succeeded in the King-
dom (a) by *Antiochus* his *Anno 164.*
Son, a Minor of nine Years *Judas Mac-*
old. Before his Death he *cabæus 3.*
called to him *Philip* a Favourite of his,
and one of those, who had been brought up with

(a) Appian. in Syriacis. Eusebius in Chron. 1 Maccab. vi. 17.
2 Maccab. ix. 29. and x. 10, 11. Joseph. Antiq. lib. 12. cap. 14.

him, and constituting him Regent of the *Syrian* Empire during the Minority of his Son, delivered to him his Crown, his Signet, and all other his ensigns of Royalty, giving him in especial Charge carefully to bring up his Son in such manner, as should best qualify him to reign. But when *Philip* came to *Antioch*, he found this Office there usurped by another. For (b) *Lyfias*, as soon as he heard of the death of *Epiphanes*, took *Antiochus* his Son, who was then under his Care, and placed him on the Throne, giving him the name of *Antiochus Eupator*, and assumed to himself the Tuition of his Person, and the Government of his Kingdom, without any regard had to the appointment of the dead King. And *Philip* finding himself too weak to contend with him about it (c) fled into *Egypt*, hoping there to have such assistance as should enable him to make good his Claim to that which *Lyfias* had usurped from him.

At this time (d) *Ptolemy Macron* Governor of *Cæle-Syria* and *Phœnicia*, from being a great Enemy to the *Jews* becoming their Friend, remitted of the rigour of his Persecutions against them, and as far as in him lay endeavoured to have Peace made with them; which handle being laid hold of by some of the Courtiers to accuse him before the King, they sat very hard upon him, calling him Traitor at every Word, because having been trusted by *Ptolemy Philometor* with the Government of *Cyprus*, he had gone over to *Antiochus Epiphanes*, and treacherously delivered up that Island unto him. For it seems how beneficial soever the Treason was, the Traitor was still odious unto them for it. Whereon he was deprived of his Government, and *Lyfias* was placed in it in his stead; and no other Station being assigned him, where he might be supported with Honour or sufficiency of Maintenance suitable to his degree, he

(b) 1 Maccab. vi. 17. 2 Maccab. x. 11. Appian. & Josephus ibid.
 (c) 2 Maccab. ix. 29. (d) 2 Maccab. x. 11, 12, 13.

could not bear this fall, and therefore poisoned himself and dy'd. And this was an end, which his Treachery to his former Master, and the great hand he had in the cruel and unjust Persecution of the *Jews*, sufficiently deserved.

In the interim *Judas Maccabeus* was not idle. For hearing (e) how the neighbouring Nations of the Heathens had confederated to destroy the whole Race of *Israel*, and had already begun it by cutting off as many of them as were within their Power, (as hath been already mentioned) he marched out with his Forces to be revenged on them; and whereas (f) the *Edomites* had been the forwardest in this Conspiracy, and having joined with *Gorgias*, who was Governor for the King of *Syria* in the Parts thereabout, had done them much Mischief, he began first with them; and (g) having fallen into that part of their Country which was called *Acrabattene*, he there slew of them no fewer than twenty thousand Men. From hence he led them (h) against the Children of *Ben*, another Tribe of the *Edomites*, that had been very troublesome to them; and having beaten them out of the Field, shut them up in two of their strongest Fortresses; and after having besieged them there for some time at length took them both, and put all he found in them to the Sword, who were above twenty thousand more. Some few were saved from this carnage by bribing some of the Soldiers to let them escape, but *Judas* (i) having gotten Knowledge of it convicted them of the Treachery before the rest of the People of the *Jews* that were with him, and caused them to be put to Death for it.

After this *Judas* (k) passed over *Jordan* into the Land of the *Ammonites*, where he had many conflicts

(e) 1 Maccab. v. 1, 2. (f) 2 Maccab. x. 14, 15. (g) 1 Maccab. v. 3. 2 Maccab. x. 16, 17. (h) 1 Maccab. v. 4, 5. 2 Maccab. x. 18—23. (i) 2 Maccab. x. 21, 22. (k) 1 Maccab. v. 6—8.

with the Enemies of the *Jews*, and having slain great numbers of them, took *Jazar* with the Villages belonging thereto, and then returned again into *Judea*.

Timotheus, who was Governor for the King of *Syria* in those Parts, the same, whom *Judas* had overcome two Years before, being much exasperated by this Inroad made upon his Province, (l) gathered together all the Forces he was able, even a very great Army both of Horse and Foot, and with them invaded *Judea*, purposing no less than utterly to destroy the whole Nation of the *Jews*. Whereon *Judas* went forth with his Army to meet him, and they having all with humble Supplication and earnest Prayer recommended their cause to God, in confidence of his merciful Assistance engaged these numerous Forces with such Courage and Vigour, that they overthrew them with a great Slaughter, there being then slain of them twenty thousand five hundred Foot, and six hundred Horsemen. Whereon *Timotheus* fled to *Gazara*, a City of the Tribe of *Ephraim* near the Field of Battle, where *Chereas* his Brother was Governor. *Judas* pursuing him thither beset the Place, and having taken it on the fifth Day there slew *Timotheus*, *Chereas* his Brother, and *Apollophanes* another prime Leader of the Army.

The Heathen Nations, (m) that lived about the Land of *Gilead*, hearing of this Overthrow, and the Death of so many of their Friends that were slain in it, for the revenge hereof, gathered together with purpose to cut off and destroy all the *Jews* in those Parts. And falling first on those that dwelt in the Land of *Tob*, which lay to the East of *Gilead*, slew a thousand Men of them, took their Goods for a Spoil, and carried their Wives and Children into Captivity. Whereon most of the other *Jews* that dwelt in those Parts, for the avoiding of the like ruin, fled to a strong Fortrefs in *Gilead* called *Da-*

(l) 2 Maccab. x. 24 — 38.

(m) 1 Maccab. v. 9 — 13.

thema,

tbema, and there resolved to defend themselves, which the Heathen hearing of forthwith drew thither in a great Body, under the Command of another *Timotheus*, the Successor, and most likely the Son of the former *Timotheus*, that was slain at *Gazara*, to besiege them. At the same time (n) the Inhabitants of *Tyre*, *Sidon*, *Ptolemais*, and the other Heathens thereabout, were drawing together to cut off and destroy all the *Jews* of *Galilee*, in the same manner as had been attempted in *Gilead*. *Judas* being hereon sent to for help both from *Gilead* and *Galilee* on this Exigency, (o) by the advice of the Sanhedrim, or general Council of the *Jews*, whom he consulted on this Occasion, divided his Army into three Parts; with the first part, consisting of eight thousand men, (p) he and *Jonathan* his Brother marched for the relief of the *Gileadites*; with the (p) second, consisting of three thousand, *Simon* another of his Brothers was sent into *Galilee*; and (q) the rest were left at *Jerusalem* under the Command of *Joseph* and *Azarias*, two prime Leaders, for the defence of that Place, and the Country adjacent. To whom *Judas* gave strict Charge not to engage with any of the Enemy, but to stand wholly upon the defensive, till he and *Simon* should be again returned.

Judas and *Jonathan* (r) passing over *Jordan*, in their way from thence to *Gilead*, marched through some part of the Country of the *Nabathæans*; with whom having Peace they learnt from them the great Distress which their Friends were then in. For not only those in *Darbema* were hardly pressed by a strict Siege; but all the rest of the *Jewish* Nation, that were in *Bessora*, *Bosor*, *Caspbon*, *Maked*, and the other Cities of *Gilead*, were there closely shut up, and imprisoned, with intention on the taking of the Fortrefs of *Darbema* to have them all put to death

(n) 1 Maccab. v. 13, 14.

(o) 1 Maccab. v. 16, 17

(p) 1 Maccab. v. 20.

(q) 1 Maccab. v. 18, 19.

(r) 1 Mac-

cab. v. 24 — 36.

in one Day. Whereon *Judas* and *Jonathan* immediately falling on *Bossora* surpris'd the City, and having slain all the Males, taken their Spoils, and freed their Brethren who were there imprison'd for Slaughter, set the City on Fire; and then marching all Night from thence towards *Dathema*, came thither the next Morning just as *Timotheus* and all his Forces were storming the Place. Whereon falling on them behind, they put them all to the rout. For being surpris'd with this sudden and unexpected Assault, and terrified with the name of *Judas*, they were seiz'd with a panic Fright, and therefore immediately flung down their Arms and fled; and *Judas* slew of them in the pursuit about eight thousand Men. After this *Judas* took *Maspha*, *Caspon*, *Maked*, *Bosor*, and all the other Cities of *Gilead*, where the *Jews* were oppress'd; and having thereby delivered them from the Destruction designed for them, he treated all those Places in the same manner as he had *Bossora*, that is slew all the Males, took their Spoils, and set the Cities on Fire, and then returned to *Jerusalem*.

And *Simon's* Success in *Galilee* was not much inferior. (s) For on his coming into that Country, he had there many Conflicts and Encounters with the Enemy, in all which carrying the Victory he at length drove all those Oppressors out of the Country, and having pursued them to the very Gates of *Ptolemais* slew of them in that pursuit about three thousand Men, and took their Spoils. But finding that the *Jews* of those Parts could not well be any longer there protect'd, by reason of the great number of their Enemies in the Regions round about them, and the difficulty of succouring them at so great a distance from *Jerusalem*, he gathered them all together, Men, Women, and Children, with their Stuff and all other their Substance, to carry them with him into the Land of *Judab*, where being

(s) 1 Maccab. v. 21, 22, 23.

nearer to the protection of their Brethren they might live under it in better Security. And he having accordingly on his return brought them thither with him, they were disposed of for the repeopling those Places, which had been desolated by the Enemy during the Persecution of *Antiochus Epiphanes*.

Thus the two Parties, that were sent forth on the two Expeditions mentioned, had both full Success in them, and returned with Honour and Triumph. But it did not so happen to the third Party that was left at home. For (i) *Josepb* and *Azarias*, who were intrusted with the Command of them, hearing of the noble Exploits which *Judas* and *Jonathan* did in *Gi-lead*, and *Simon* in *Galilee*, thought to get them also a name by doing the like; and therefore, contrary to the Orders that had been strictly given them by *Judas* on his departure, not to fight with any till he and *Simon* should be again returned, led forth their Forces in an ill-projected Expedition against *Jamnia*, a Sea-Port on the *Mediterranean*, thinking to take the Place. But *Gorgias*, who commanded in those Parts for the King of *Syria*, falling upon them put their whole Army to flight, and slew of them in the Pursuit about two thousand Men. Thus this rash attempt, made contrary to Orders given, ended in the Confusion of those that undertook it. But (u) *Judas* and his Brothers for their noble Deeds and many valiant Exploits, grew greatly renowned in the sight of all *Israel*, and also among the Heathens wherever their Names were heard of.

Demetrius the Son of *Seleucus Philopator*, who had from the year in which his Father died been an Hostage at *Rome*, and was now grown up to the twenty-third year of his age, hearing of the death of *Antiochus Epiphanes*, and the succession of *Eupator* his son in the Kingdom of *Syria*, which of right belonged to him, as son of the elder Brother of *Epiphanes*,

(i) 1 Maccab. v. 55—62.

(u) 1 Maccab. v. 63.

(v) moved

(v) moved the Senate for the restoring of him to his Father's Kingdom, and for the inducing them hereto alledged, that having been bred up in that City from his childhood he should always look on *Rome* as his Country, the Senators as his Fathers, and their Sons as his Brothers. But the Senate, having more regard to their own interest, than to the right of *Demetrius*, judged it would be more for the advantage of the *Romans* to have a boy reign in *Syria*, than a thorough grown man, and one of mature understanding, as *Demetrius* was then known to be, and therefore decreed for the confirming of *Eupator* in the Kingdom, and sent *Cn. Octavius*, *Sp. Lucretius*, and *L. Aurelius* Ambassadors into *Syria* there to settle his Affairs, and regulate them according to the Articles of the Peace, which they had made with *Antiochus the Great*, his Grandfather.

Lysias having received an account of the Exploits of the *Jews* in *Gilead* and *Galilee*, was thereby much exasperated against them; (w) and therefore for the revenging hereof having gotten together an Army of eighty thousand men, with all the Horse of the Kingdom, and eighty Elephants, marched with all his power to invade *Judæa*, purposing to make *Jerusalem* an habitation for the *Gentiles*, and to make a gain of the Temple as of the other Temples of the Heathens, and to set the High-Priesthood to sale; and being entered the Country, he begun the war with the siege of *Bethsura* a strong Fortrefs lying between *Jerusalem* and *Idumæa*, which hath been before spoken of. But there *Judas* falling upon him slew of his Army eleven thousand foot, and sixteen hundred Horsemen, and put all the rest to flight. Whereon *Lysias* growing weary of so unprosperous a war came to Terms of Peace with *Judas* and his People, and *Antiochus* ratified the same, in which

(v) Polybius Legat 107. p. 937. Justin. lib. 34. cap. 3. Appian. in Syriacis. (w) 2 Maccab. xi. 1—38.

matter the *Jews* found *Q. Memmius* and *T. Manlius*, who were then Ambassadors from the *Romans* in *Syria*, to be very friendly and helpful unto them. By the Terms of this Peace the Decree of *Antiochus Epiphanes* for the obliging of the *Jews* to conform to the Religion of the *Greeks* was wholly rescinded, and Liberty was granted them every where to live according to their own Laws. This Treaty was managed on the part of *Judas* by two *Jews* named *John* and *Absalom*, whom he sent to *Lysias* with his demands. The Letter which *Lysias* wrote back in answer hereto (x) bore date in the Month *Dioscorinthius*, (or as in the vulgar Latin *Dioscorus*) in the year 184. But there is no such name of a Month to be found either in the *Syro-Macedonian*, or in any other Kalendar of those times. (y) *Scaliger* and (z) Archbishop *Usher* conjecture, that it was an Intercalary month cast in between the months of *Dystrus* and *Xanthicus* in the *Chaldean* Kalendar, in the same manner as the month *Veadar* was cast in between the months *Adar* and *Nisan* in the Jewish Kalendar. And they are the more confirmed in this Opinion, because the month *Xanthicus*, which seems to have followed immediately after the said Month called *Dioscorinthius* or *Dioscorus* (for all the other Letters and Instruments that after followed relating to this Peace, are dated in the month *Xanthicus* in the same year) answered to the Jewish month *Nisan*, and beginning about the same time with it was the first month of the spring among the *Syrians*, as *Nisan* was among the *Jews*. But neither the *Syrians*, *Macedonians*, nor *Chaldeans*, having any such intercalary month in their year, it seems more likely that *Dioscorinthius* or *Dioscorus* was a corrupt writing for *Dystrus* (the month immediately preceding *Xanthicus* in the *Syro-Macedonian* Kalendar) made by the error of the Scribes. If any one will say that

(x) 2 Maccab. xi. 21. (y) De Emendatione Temporum lib. 2. cap. de Periodo Syro-Macedonum, p. 94. (z) In Annalibus sub Anno J. P. 4551.

the month *Dius* among the *Corinthians* did answer to the month *Dystrus* of the *Syro-Macedonians*, because (a) *Dius* among the *Bithynians* did so, and that for this reason it is in the place above cited called Δ7Θ. Κορινθιῶν, I have nothing to say against it, because it is not any where said, that I know of, what form the *Corinthians* framed their year by. And it is further to be taken notice of, that whereas the Dates of all the Instruments concerning this peace, as register'd (b) in the places cited, are in the 148th year of the *Seleucidae*, this is to be understood according to the style of *Chaldea*, and not according to the style of *Syria*. For the style of *Chaldea* began one year after the style of *Syria*, (c) as hath been before observed, and therefore what is here said to have been done in the 148th year of the *Chaldaean* reckoning, was in the 149th year of the *Syrian*. And whereas in the Chronological Table at the end of this Book the 150th year, and not the 149th year of the *Æra* of the *Seleucidae*, is put over against the 163d year before *Christ*, under which I place this Treaty, it is not to be understood, that these two years run Parallel with each other from beginning to end, so as exactly to answer each other in every Part, but only that the said 150th year had its beginning in the said 163d year before *Christ*, though not at the same time with it. For the *Julian* year, by which I reckon the years before *Christ*, begins from the first of *January*; but the years of the *Æra* of the *Seleucidae* according to the reckoning of the first Book of *Maccabees* did not begin till about the time of the Vernal Equinox three months after, and according to the reckoning of the second Book of *Maccabees* not till about the time of the Autumnal Equinox, nine months after. And therefore the said three months of the 163d year before *Christ*, which precede the begin-

(a) Vide Jacobum Usserium *Armachanum de Macedonum & Asiaticorum Anno Solari* cap. 4. (b) 2 Maccab. ix. 21, 33, 38.

(c) Part I. Book VIII. sub annis 312, & 311.

ning of the 150th year according to the reckoning of the first Book of *Maccabees*, and the said nine months of the same 163d year before *Christ*, which precede the beginning of the same 150th year according to the reckoning of the second Book of *Maccabees*, are not to be accounted to the said 150th year but to the year preceding, that is to the 149th year according to the style of *Syria*, which was the 148th year according to the style of *Chaldea*. And what is said in this place of this 163d year before *Christ*, and of the said 150th year of the *Æra* of the *Seleucidae*, is to be understood of all the rest of the years of the said two *Æra*'s as placed against each other in the said Tables. For they no otherwise answer each other, than is here expressed.

But this Peace granted the *Jews* was not long lived. (d) Those who governed in the neighbouring places round about them not being pleased with it broke it, as soon as *Lyffas* was gone again to *Antioch*, and took all Opportunities to renew their former vexations against them, among whom *Timotheus*, *Nicanor*, and *Apollonius* the son of *Gennaüs*, were the most forward and active in troubling them. But (e) that war was first begun by the men of *Joppa*. For they having there drowned in the Sea two hundred of the *Jews*, that dwelt among them in that City, *Judas* for the revenging of this Cruelty fell upon them by Night, and burnt their shipping, slaying all those whom he found therein; and then (f) turning upon the *Jamnites*, who intended to do the like, he set fire to their Haven, and burnt all their Navy, that was there laid up in it.

After this he was (g) called again to help the *Jews* of *Gilead* against *Timotheus*. In his March thither he was (h) encountered by some of the *Nomad*, or wandering *Arabs*; but he having vanquished them, they were forced to sue for peace, which *Judas* having

(d) 2 Maccab. xii. 2—4. (e) 2 Maccab. xii. 5, 6. (f) 2 Maccab. xii. 8, 9. (g) 2 Maccab. xii. 10. (h) 2 Maccab. xii. 11, 12.
granted

granted to them marched on against *Timotheus*, but (i) meeting with obstructions in his March from the men of *Caspis*, a City that lay in his way, he fell upon them, and having taken their City slew the Inhabitants, took their spoils, and destroyed the place. After this (k) he came to *Caraca* in the Land of *Tob*; but finding that *Timotheus* was gone from thence, leaving strong Garrisons in the fenced places of that Country, he sent *Dositheus* and *Sosipater* two of his Captains with a Detachment against those Garrisons, and he himself marched with the main Army to find out *Timotheus*. *Dositheus* and *Sosipater* soon made themselves masters of those fenced places, which they were sent against, and slew those that were garrisoned in them to the number of ten thousand men. In (l) the mean while *Timotheus* having drawn all his Forces together to the number of an hundred and twenty thousand Foot, and two thousand five hundred Horse, sent the women and children, that followed the Army, with the baggage into *Carnion*, a strong City in *Gilead*, and then pitched his Camp not far from it at a place called *Raphon*, lying on the River *Jabboc*. There *Judas* having found with him his numerous Army passed over the River, and fell upon him; and having gained the victory slew of his Army thirty thousand men, and (m) *Timotheus* himself, as he fled, falling into the hands of *Dositheus* and *Sosipater* then returning from their Conquests in the Land of *Tob* to the rest of the Army, was taken Prisoner by them. But having promised for the saving of his life the release of many *Jews* then captives in the places under his command, who were several of them Parents or Brothers to some then present in the Jewish Army, upon this Condition they gave him both his life and his liberty, and permitted him to go freely off. A great part of the rest of the vanquished army fled to

(i) 2 Maccab. xii. 13 — 16. (k) 2 Maccab. xii. 17 — 19.
 (l) 1 Maccab. v. 37 — 43. 2 Maccab. xii. 20 — 23. (m) 2 Maccab.
 xii. 24, 25.

(n) *Carnion*,

(n) *Carnion*, where *Judas* pursuing them took the place; and whereas many of them thereon fled to the Temple of (o) *Atargatis*, which was in that City, thinking there to find safety, (p) he set fire to it, and burnt it with all that were therein, and then with fire and sword desolating the rest of the City there slew in the whole twenty five thousand more of *Timotheus's* Forces, that had taken refuge in it. And then (q) gathering together all of the race of *Israel*, that were in the Land of *Gilead*, or any of the parts adjoining, he carried them with him in his return to *Judæa* in the same manner, and for the same reason, that *Simon* had the *Israelites* of *Galilee* the year before; and for the same end, as he did, planted them in the desolated places of the Land of *Judab*; but being in his way thither to pass through *Ephron*, which lay directly in the road, so as not to afford any other passage either to the right hand or the left, through which he might else march his Army, he (r) was necessitated to take his way through the City itself; but it being a great and strong City, and well garrison'd by *Lysias*, they refused him passage, though he prayed it of them in a peaceable manner. Whereon he assaulted the place, and having taken it by storm put all the males to the sword to the number of twenty five thousand persons, took their spoils, and razed the City to the ground, and then marching over the bellies of the slain (s) repassed *Jordan* into the Plains of *Bethsan* then called *Scytho-*

(n) *This City in the first Book of Maccabees is called Carnaim. Strabo and Ptolemy make mention of it by the name of Carno a City in Arabia.*

(o) *This Deity is by Strabo, lib. 16. p. 748. said to be a Syrian Goddess. Pliny, lib. 5. cap. 23. saith, that she was the same with Derceto, and he tells us, cap. 13. that she was worshipped at Joppa in Phœnicia. Diodorus Siculus, lib. 2. saith, that she was worshipped at Ascalon, and was there represented by an Image having the form of a woman in the upper part, and that of a fish in the lower part. Hence this Deity is conjectured to have been the same with Dagon of the Philistines. See Selden De Diis Syris Syntag. 2. cap. 3. (p) 1 Maccab. v. 44. 2 Maccab. xii. 26. (q) 1 Maccab. v. 45. (r) 1 Maccab. v. 46---51. 2 Maccab. xii. 27, 28. (s) 1 Maccab. v. 52. 2 Maccab. xii. 29---31.*

polis.

polis, and from thence returning to *Jerusalem* (t) he and all his Company went up to the Temple in great joy to give thanks unto God for the great success, with which he had been pleased to prosper this Expedition, and especially for that they were all of them returned in safety without losing any one man of all their whole number, notwithstanding the hazardous March, and the many dangerous Enterprises they had been engaged in; which was a very extraordinary instance of God's merciful protection over them. This their return (u) happened about the time of Pentecost.

After that Festival was over, *Judas* (w) led forth his Forces again to make War upon *Gorgias* and the *Idumeans*, who had been very vexatious to the *Jews*. In the Battle which he fought with them, (x) several of the *Jews* were slain, but in the result *Judas* got the Victory, and *Gorgias* difficultly escaping fled to *Marisa*. The (y) next day after being the Sabbath, *Judas* withdrew with his forces to *Odollam* a City near the field of battle there to keep the day in all the duties of it. The (z) next day following going forth to bury such of their Brethren as were slain in the battle, they found about every one of them some of the things that had been dedicated to the Idols of the Heathens, which, tho' taken by them among the spoils of that war, were (a) forbidden by the Law to be kept by them; whereby perceiving for what cause God had given them up to be slain, *Judas* and all his Company gave praise unto him, and humbly offered up their prayers for the pardon of the sin. And then making a Collection through the whole Camp, which amounted to two thousand Drachms, sent it to *Jerusalem* to provide sin-offerings there to be offered up for the expiating of this of-

(t) 1 Maccab. v. 54. (u) 2 Maccab. xii. 31. (w) 1 Maccab. v. 65. 2 Maccab. xii. 32, 33. (x) 2 Maccab. xii. 33—37. (y) 2 Maccab. xii. 38. (z) 2 Maccab. xii. 39—45. (a) Deuter. vii. 25, 26.

fence, that wrath for it might not fall upon the whole Congregation of *Israel*, as formerly it had in the case of *Achan*.

After this, (b) *Judas* carrying the war into the Southern parts of *Idumæa* smote *Hebron*, and all the Towns thereof, and after having dismantled this City, then the Metropolis of *Idumæa*, he passed from thence into the Land of the *Philistines*, and having taken *Azotus*, formerly called *Ashdod*, he pulled down their Heathen Altars, burnt their carved Images, and took the spoils of the place; and having done the same to the rest of the Cities of that Country, over which he had prevailed, he led back his men loaded with the spoils of their Enemies again into *Judæa*.

But the Garrison of the *Syrians* still holding the Fortrefs of *Acra* in *Jerusalem*, they were a great Thorn in the sides of the *Jews*, often sallying out upon them, as they passed up to the Temple to worship, and cutting several of them off, as often as they had the advantage so to do. Wherefore *Judas* for the removal of this mischief (c) called all the people together, and laid siege to the place purposing to destroy it, and in order hereto having provided all manner of Engines of war fit for the purpose, he pressed on hard all the methods of assault, whereby he might take it. Hereon (d) some of the Apostate *Jews*, who had lifted themselves in the Garrison, knowing they were to have no mercy, should the place be taken, found means to get forth, and fleeing to *Antioch* there made known to the King and his Council the distress, which this Garrison at *Jerusalem* was in, and moved so effectually for their relief, that forthwith (e) an Army was drawn together of an hundred thousand foot, and twenty thousand Horse, with thirty two Elephants, and three hundred armed Chariots of war; and the King in person with his Tutor *Lyfias*

(b) 1 Maccab. v. 65—68. (c) 1 Maccab. vi. 19, 20. (d) 1 Maccab. vi. 21—27. (e) 1 Maccab. vi. 28—31. 2 Maccab. xiii. 1, 2, 9.

having put himself at the head of them marched with them into *Judea*, and passing on to the borders of *Idumæa* there begun the war with the siege of *Bethsura*. (f) *Judas* having gotten his forces together, though far inferior to those of the enemy, there fell on them in the night, and having slain four thousand of them before they had light enough to see where to oppose him, and thereby put the whole Camp into Confusion, he retreated on break of day without suffering any loss in the attempt. But as soon as the morning was up (g) both sides prepared for an open Battle; and *Judas* and his Men with great fierceness begun the onset, but after having slain about six hundred of the King's men, finding they must be overpowered at length by so great a number, (b) they withdrew from the fight, and made a safe retreat to *Jerusalem*. In this fight (i) *Eleazar* surnamed *Averan*, one of *Judas*'s Brothers, was lost by a very rash and desperate attempt, which he made upon one of the King's Elephants. For seeing it to be higher than all the rest, and armed with Royal harness, he supposed that the King himself was upon it, and therefore thinking, that by slaying this Elephant he might with the fall of it cause the death of the King also, and thereby deliver his People, and gain to himself a perpetual name, he ran furiously to the Beast slaying on each hand all that stood in his way, till being gotten under its belly he thrust up his Spear and slew him; whereon the Beast falling dead upon him crushed him to death with the weight thereof. After this *Antiochus* (ij) returned to the siege of *Bethsura*, and although the besieged defended themselves with great valour, and in several Sallies beat back the Enemy, and burnt their Engines of Battery, yet at length their Provisions failing them, they were forced to yield, and surrendered the place upon Articles of safety to their persons and effects.

(f) 1 Maccab. vi. 32. 2 Maccab. xiii. 15—17. (g) 1 Maccab. vi. 33—42. (b) 1 Maccab. vi. 47. (i) 1 Maccab. vi. 43—46. (ij) 1 Maccab. vi. 49, 50. 2 Maccab. xiii. 18—22.

From thence (k) *Antiochus* marched to *Jerusalem*, and there besieged the Sanctuary, and when they within were almost reduced to the same necessity of surrendering, that those of *Bethsura* had been, by reason of the like failure of Provisions, they were relieved by an unexpected accident. For (l) *Lyfias* having received an account, that *Philip* whom *Antiochus Epiphanes* had at his death appointed Guardian of his Son, had in his absence seized *Antioch*, and there taken upon him the government of the *Syrian Empire*, (m) he found it necessary to make peace with the *Jews*, that he might thereby be at liberty to return into *Syria* for expelling of this Intruder; And accordingly Peace being granted to them upon honourable and advantageous conditions, and sworn to by *Antiochus*, he was admitted within the Fortifications of the Sanctuary, (n) but when he saw how strong they were, he caused them contrary to the Articles he had sworn to, to be all pull'd down and demolish'd, and then returned towards *Syria*.

(o) *Menelaus* the High-Priest in Expectation not only of recovering his Station at *Jerusalem*, but also of being made Governor there, accompanied the King in this Expedition, and was very forward and busy in offering him his service in it against his own people. But *Lyfias* when he found what great inconveniencies attended this war, and was by the ill consequences of it forced to make the Peace I have mentioned, being much exasperated against this Wretch, as the true and original Author of all this mischief, accused him to the King for it; whereon he was condemned to death, and being carried to *Berhæa* (p) a City of *Syria* was there cast headlong into a Tower of Ashes, which was in that place, and there miserably perished. This was a punish-

(k) 1 Maccab. vi. 48, 51—54. (l) 1 Maccab. vi. 55, 56. 2 Maccab. xiii. 23. (m) 1 Maccab. vi. 57—61. (n) 1 Maccab. vi. 62. (o) 2 Maccab. xiii. 3—8. (p) The same that is now is called Aleppo.

ment then used for Sacrilege, Treason, and such other great Crimes, which this wretch was very signally guilty of; in what manner it was executed (q) hath been before described. On his death the Office of High-Priest was granted to (r) *Alcimus*, who was called also *Jacimus*, a man altogether as wicked. Whereon (s) *Onias*, the Son of that *Onias* who by the procurement of *Menelaus* was slain at *Antioch*, whose right it was to have succeeded in this Office, not being able to bear the injustice, whereby he was disappointed of it, fled from *Antioch*, where he had hitherto resided since his Father's death, and went into *Egypt*; where having insinuated himself into the favour of *Ptolemy Philometor* and *Cleopatra* his Queen, he lived there all the rest of his life, and will hereafter more than once be again spoken of in the future Series of this History.

This Expedition into *Judea* is said in the (t) second Book of *Maccabees* to have been begun in the 149th year, i. e. of the *Æra* of the *Seleucidae*, and in (u) the first Book of *Maccabees* its beginning is placed in the 150th of the same *Æra*. But what hath been before observed, that the first Book of *Maccabees* reckons the beginning of these years from the time of the vernal Equinox, and the second Book of *Maccabees* from the time of the Autumnal Equinox easily reconciles this difference. For the six Months of this very same year, which were between these two Equinoxes, will be in the 150th year according to the reckoning of the first Book of *Maccabees*, and in the 149th according to the reckoning of the second. And therefore all that can be inferred from hence is, that this Expedition was first made within the time of these six Months, and I reckon it was so, towards the latter end of them.

(q) *Part I. Book VI. p. 581.* (r) 2 *Maccab. xiv. 3.* Josephus Antiq. lib. 12. cap. 15. & lib. 20. cap. 8. (s) Josephus *ibid.* (t) Chap. xiii. ver. 1. (u) Chap. vi. ver. 20.

On the King's return to *Antioch* (v) *Philip* was driven thence, and suppressed. I have before mentioned the flight of this *Philip* into *Egypt* in Expectation there to be assisted against *Lysias*. But the two Brothers, who there jointly reigned at this time, being then fall'n out, and at great variance with each other, he found nothing could be there done for him; and therefore returning again into the East, and having (u) there gathered together an Army out of *Media* and *Persia*, took the advantage of the King's absence on this Expedition into *Judæa* to seize the Imperial City, but being on the King's return again expelled thence he failed of success in this Attempt, and perished in it.

The variance between the two *Ptolemies* in *Egypt*, which I have last above-mentioned, running to a great height, the Senate of *Rome* (w) wrote to their Ambassadors *Cneius Octavius*, *Spurius Lucretius*, and *Lucius Aurelius*, whom they had a little before sent into *Syria*, to pass from thence to *Alexandria* for the composing of it. But before they could go thither *Physcon* the younger Brother prevailing over *Philometor* the Elder (x) had driven him out of the Kingdom. Whereon (y) taking shipping for *Italy* he landed at *Brundisium*, and from thence travelled to *Rome* on foot in a sordid habit, and with a mean attendance, there to pray the help of the Senate for his restoration. (y) *Demetrius* the Son of *Seleucus Philopator* late King of *Syria*, who was then an Hostage at *Rome*, as hath been above-mentioned, having gotten notice hereof, provided a Royal Equipage and Royal Robes for him, that he might appear at *Rome* as a King, and rode forth to carry all this to him; but on his meeting him on the Road at twenty-

(v) 1 Maccab. vi. 63. Josephus Antiq. lib. 11. cap. 15.

(u) 1 Maccab. vi. 56. (w) Polybius Legat. 107. p. 938.

(x) Porphyrius in Græcis Eusebianis Scaligeri p. 60. & p. 68.

(y) Diodorus Siculus in Excerptis Valesii p. 322. Valerius Maximus lib. 5. cap. 1.

six miles distance from *Rome*, and presenting him with it, *Ptolemy*, tho' he very much thanked him for the kindness and respects hereby offered unto him, yet was so far from accepting any thing of it, that he would not permit him so much as to accompany him the remainder of the journey, but entered *Rome* on foot with no other than the same mean attendance, and the same sordid habit, with which he first put himself on his journey, and took up his lodging in the private House of an *Alexandrian* Painter then living at *Rome*. Thus he chose to do, that by his coming in so low and mean a manner he might the better express the Calamity of his case, and the more effectually move the Compassion of the *Romans* towards him. As soon as the Senate heard of his arrival, they sent for him to the Senate-House, and there excused themselves to him, that they had not provided him with Lodgings, nor received him with those Ceremonies which were usual in this case, telling him, that this was not from any neglect of theirs, but merely that his coming was so sudden and private, that they knew not of it till his arrival. And then having exhorted him to lay aside his sordid Habit, and ask a day to be publicly heard concerning the matter he came thither about, they by some of their body conducted him to lodgings suiting his Royal Dignity, and appointed one of their Treasurers there to attend him, and provide him with all things fitting at the publick Charge, as long as he should stay in *Rome*. And when he had a day of Audience, and made known his Case, they immediately decreed his restoration, and sent *Quintus* and *Canuleius* two of their Body Ambassadors with him to *Alexandria* there to see it executed; who on their arrival thither (z) compounded the matter between the two Brothers, by assigning to *Phyſcon* the Country of *Libya* and *Cyrene*, and to *Philometor*, *Egypt* and

(z) Polybius Legat. 113, & 114. p. 941. 943. Epitome Livii lib. 46. Zonaras lib. 2.

Cyprus, there to reign apart without interfering with each other in the Government.

Cn. Octavius, *Sp. Lucretius*, and *L. Aurelius* the Roman Ambassadors above-mentioned being come into *Syria*, and finding that the King had more Ships in his Navy, and more Elephants in his Army, than the Treaty made with *Antiochus the Great* after the battle of mount *Sipylos*, allowed him to have, (a) they caused those Ships to be burnt, and those Elephants to be slain, that exceeded the number allowed; and settled all other things there according as they thought would best be for the Roman interest; which many not being able to bear, and great Heart-burning and Discontents being thereby caused among the People, one of them called *Leptines* out of a more than ordinary indignation, which he had conceived hereat, fell upon *Octavius*, while he was anointing himself in the *Gymnasium* at *Laodicea*, and there slew him. This *Octavius* had been a little before Consul of *Rome*, and was (b) the first that brought that Dignity into his Family. From him was descended *Octavius Caesar*, who under the name of *Augustus* was afterwards made Emperor of *Rome*. *Lyfias* was thought under-hand to have excited this Act. However, as soon as it was done, he took care that Ambassadors were sent to *Rome* to purge the King with the Senate from having had any hand in it. But the Senate after having heard those Ambassadors sent them away without giving them any answer, seeming thereby to express their resentments for the murder of their Ambassador by an angry silence, and to reserve their judgments as to the Authors of it to a future Enquiry.

Demetrius thinking this murder of *Octavius* might so far have alienated the Senate from *Eupator*, as that they would no longer for his sake retard his Dismiss-

(a) Appianus in *Syriacis*. Polybius *Legat.* 114. p. 944. & *Legat.* 122. p. 954. Cicero *Philippic.* 9. (b) Cicero *ibid.*

sion, (c) addressed himself the second time to them for it. *Apollonius* a young Nobleman of *Syria*, who was bred up with him, and was son to that *Apollonius* (d) who was Governor of *Cæle-Syria* and *Phœnicia* in the reign of *Seleucus Philopator*, advised him to this address, contrary to the advice of his other Friends, whose Opinion it was, that he had nothing else to do for his getting away, but to make his escape as privately as he could. And the second Repulse, which he had from the Senate (for they still having the same Reason from their Interest to detain him persisted still in the same Resolution so to do) soon convinced him, that this last was the only Course he had to take for his return into his Country, and the recovering of the Crown, which was there due unto him. And *Polybius* the Historian, who was then at *Rome*, and with whom *Demetrius* consulted in all this Matter, earnestly pressed him to the Attempt. Whereon having by the help of *Menitbyllus* of *Alabanda*, hired passage in a *Carthaginian* Ship, then lying at *Ostia*, and bound for *Tyre*, he sent most of his Retinue with his hunting Equipage to *Anagnia*, making shew of following them the next Day thither to divert himself in that Country for some time in Hunting. But as soon as he was risen from Supper, getting privately that Night to *Ostia*, he there went on board the *Carthaginian* Ship, and causing it forthwith to set Sail made his Escape therein. For it being thought, that he had been at the place, where he had appointed his Hunting, it was the fourth Day after he had sailed from *Ostia*, before his Escape was known at *Rome*; and when on the fifth Day the Senate was met about it, they computed, that by that time he had passed the Straits of *Messina*, and got on from thence in his Voyage too far to be overtaken, and therefore took no further notice of it. Only some few Days after

(c) *Polybius Legat.* 114. p. 943. *Appian. in Syriacis.* *Justin. lib.* 34. cap. 3. (d) *2 Maccab. iii.* 5.

they appointed *Tiberius Gracchus*, *L. Lentulus*, and *Servilius Glaucias* their Ambassadors to pass into *Syria*, to observe what Effect the return of *Demetrius* into that Country would there produce.

The Occasion which brought *Menitbyllus* of *Alabanda* to *Rome* at this time, was (e) an Embassy on which he was thither sent by *Ptolemy Philometor* to defend his Cause before the Senate against *Phyſcon* his Brother. For *Phyſcon* not being content with the Share allotted him in the Partition of the *Egyptian* Empire between him and his Brother, desir'd that besides *Libya* and *Cyrene*, he might have *Cyprus* also assigned to him. And when he could not obtain this of the Ambassadors, he went himself to *Rome* there to solicit the Senate for it. When he appeared before the Senate with his Petition, *Menitbyllus* made it out that *Phyſcon* owed not only *Libya* and *Cyrene*, but his Life also to the Favour and Kindness of his Brother. For he had made himself so odious to the People by his many flagitious Male-administrations in the Government, that they would have permitted him neither to reign nor live, had not *Philometor* interposed to save him from their Rage; and *Quintus* and *Canuleius*, who were the Ambassadors that made the Agreement between the two Brothers, being then present in the Senate, did there attest all this to be true; yet notwithstanding the Senate, having more regard to their own Interest than the Justice of the Cause, decreed *Cyprus* to be given to *Phyſcon*, because they thought *Philometor* would be too potent with that and *Egypt* together. And therefore they appointed *Titus Torquatus* and *Cneius Merula* to go with him as their Ambassadors for the putting him in possession of it, according as they had decreed.

While *Phyſcon* was at *Rome* on this occasion, (f) he courted *Cornelia* the Mother of the *Gracchi*, desir-

(e) Polybius Legat. 113. p. 941. & Legat. 117. p. 950. (f) Plutarchus in Tiberio Graccho.

ing to have her for his Queen; but she being the daughter of *Scipio Africanus*, and the widow of *Tiberius Gracchus*, who had been twice Consul, and once Censor of *Rome*, she despised the offer, thinking it to be a greater honour to be one of the prime Matrons of *Rome*, than to reign with *Phyſcon* in *Libya* and *Cyrene*.

In the interim (ff) *Demetrius* landing at *Tripolis* in *Syria*, made it believed that he was ſent by the *Roman* Senate to take poſſeſſion of the Kingdom, and that he would be ſupported by them in it. Whereon *Eupator's* cauſe being in the general opinion given for loſt, all deſerted from him to *Demetrius*; and *Eupator* and *Lyſias* his Tutor being ſeiſed by their own Soldiers in order to be delivered up to the new Comer were by his Order both put to death. And ſo without any further oppoſition he became thoroughly ſettled in the whole Kingdom.

As ſoon as *Demetrius* was fixed on the Throne, (g) one of the firſt things he did, was to deliver the *Babylonians* from the Tyranny of *Timarchus* and *Heraclides*. Theſe being the two great favourites of *Antiochus Epiphanes*, he had made the firſt of them Governor, and the other Treasuſer of that Province. *Timarchus* having added Rebellion to his other Crimes, *Demetrius* cauſed him to be put to death, and the other he drove into baniſhment. This was ſo acceptable a deliverance to the *Babylonians*, whom theſe two Brothers had moſt grievouſly oppreſſed, that they from hence call'd him *Soter*, i. e. *The Saviour*, which name he ever afterward bore.

Alcimus, who on the death of *Menelaus* was by *Antiochus Eupator* appointed High-Prieſt of the *Jews*, (b) not being received by them, becauſe he had polluted himſelf by conforming to the ways of the *Greeks* in the time of *Antiochus Epiphanes*, (i) got to-

(ff) 1 Maccab. vii. 1---4. 2 Maccab. xiv. 1, 2. Joſephus Antiq. lib. 12. cap. 16. Appian. in Syriacis. Juſtin. lib. 34. cap. 3. (g) Appianus in Syriacis. (b) 2 Maccab. xiv. 3. (i) 1 Maccab. vii. 5---7. Joſephus Antiq. lib. 12. cap. 16.

gether all the other Apostate *Jews* then living at *Antioch*, who had for their Apostacy been expelled *Judea*, and went in the head of them to the new King to pray his relief against *Judas* and his Brethren, accusing them of slaying many of the King's Friends, and driving others out of the Country, as particularly they had them his Petitioners, for no other reason but that they had obeyed the Royal Edicts of *Antiochus Epiphanes* his uncle, who had reigned before him. And hereby he so exasperated *Demetrius* against *Judas* and the people with him, (k) that he forthwith ordered *Bacchides* Governor of *Mesopotamia* with an Army into *Judea*, and having confirmed *Alcimus* in the Office of High-Priest joined him in the same Commission with *Bacchides* for the carrying on of this war. On their first coming into *Judea* they thought to have circumvented *Judas* and his Brethren, and by fair words under the shew of making Peace with them to have drawn them into their power, and so have taken them. But they being aware of the fraud kept out of their reach, which others not being so cautious of fell into a snare, and being taken in it were all destroyed by them, among whom were sixty of the *Asideans*, and several of the Scribes or Doctors of their Law. For being fond of having an High-Priest again settled among them, and thinking they could suffer no wrong from one that was of the sons of *Aaron*, they took his Oath of Peace, and trusted themselves with him. But he had no sooner gotten them within his Power, but he put them all to death; with which the rest being terrified durst no more confide in him. After this *Bacchides* returned to the King, leaving with *Alcimus* part of his Forces to secure him in the possession of the Country; with which (l) prevailing for a while, and drawing many deserters to him, he much disturbed the State of *Israel*. For the remedy whereof

(k) 1 Maccab. vii. 8 ——— 20.

(l) 1 Maccab. vii. 21, 22.

Judas, after *Bacchides* was fully gone, (m) coming out with his Forces again into the Field went round the Country, and took vengeance of those that had revolted from him, so that *Alcimus* and his party were no more able to stand against him. Whereon that wicked disturber of his People went again to the King, (n) and having presented him with a Crown of Gold, and other gifts, renewed his Complaints against *Judas* and his Brethren, telling him, that, as long as *Judas* lived, his Authority could never be quietly settled in that Country, or matters be there ever brought to a lasting state of Peace; And all that were about the King out of hatred to the *Jews* saying the same thing, *Demetrius* was hereby so incensed, that (o) he sent another Army against the *Jews* under the Command of *Nicanor* their old Enemy, commanding him, that he should cut off *Judas*, disperse his followers, and thoroughly establish *Alcimus* in his Office of High-Priest. But *Nicanor* knowing the prowess of *Judas*, as (p) having been vanquished by him in a former Expedition, was loth to make another trial of it for fear of another defeat; and therefore endeavoured to compose matters by a Treaty, and accordingly Articles of Peace were agreed on between them. And after this *Judas* and *Nicanor* conversed in a friendly manner together. But (q) *Alcimus* not liking this Peace, as thinking his interest not sufficiently provided for in it, went the third time to the King, and so possessed him against it, that he refused to ratify what was agreed, and sent his positive Orders to *Nicanor* to go on with the war, and not to cease prosecuting it till he should have slain *Judas*, or taken him Prisoner, and sent him bound to *Antioch*. Whereon *Nicanor* was forced much against his will again to renew his former Hostilities against *Judas* and his Brethren.

(m) 1 Maccab. vii. 23, 24. (n) 1 Maccab. vii. 25. 2 Maccab. xiv. 3---11. (o) 1 Maccab. vii. 26---29. 2 Maccab. xiv. 12---25. (p) 1 Maccab. iv. 2 Maccab. viii. (q) 2 Maccab. xiv. 26---29.

Ptolemy Physcon (r) having had the Island of *Cyprus* assigned to him by the determination of the Senate of *Rome*, return'd thitherward with the two *Roman* Ambassadors *Cneius Merula* and *Titus Torquatus*, who were sent to see him put in possession of it. On his coming (s) into *Greece* in his way to it, he hired a great number of Mercenaries, thinking by them forthwith to possess himself of the Island. But the Ambassadors having acquainted him, that they were sent to introduce him into it, only by way of Treaty with his Brother, and not by arms, persuaded him again to dismiss all his Forces. Whereon taking *Merula* with him he return'd into *Libya*, and *Torquatus* went to *Alexandria*. The purpose of these two Ambassadors was to bring the two Brothers to meet on the borders of their Dominions, and there agree the matter between them according to the sentiments of the *Roman* Senate. But when *Torquatus* came to *Alexandria*, he found *Philometor* not easily to be brought to comply with what the Senate had decreed concerning this matter. He insisted upon the former agreement made between him and his Brother by *Quintus* and *Canuleius* the former Ambassadors, which assigned *Cyprus* to him, and therefore thought it very hard, that it should contrary to the Tenour of that agreement be now taken from him, and given his Brother. However he did not at first peremptorily refuse to yield to the Decree of the Senate, but wire-drew the Treaty to a great length, and between promising as to some things, and excusing himself as to others, he did artfully beat the Bush at a distance, and so wasted away the time without coming to any determination about the matter in hand. In the interim *Physcon* with the other Ambassador lay at the Port of *Apis* in *Libya* there expecting the result of *Torquatus's* agency; after long waiting receiving no intelligence from him to his content he sent *Merula* also to *Alexandria*, thinking that both the Ambassa-

(r) Polybius Legat. 113. p. 942. (s) Polybius Legat. 115. p. 948.

dors together might act the more effectually with *Philometor* to bring him to their bent. But *Philometor* still observ'd the same conduct, treating them both with all manner of kindness and complaisance, flattering them with Courtly words, and endeavouring in all things to please them with as Courtly actions, and by this means drill'd on the matter with them for forty days together, without coming to the point which was the end of their Embassy to him, detaining them all this while at his Court rather by force than with their good liking, till at length finding they could be put off no longer he plainly declared, that he would stand by the first agreement, and would not yield to the making of any other. And with this answer *Merula* returned again to *Phyſcon*, and *Torquatus* to *Rome*. In the interim the *Cyrenians* understanding how ill *Phyſcon* had behaved himself while he reigned at *Alexandria*, entertained from hence such an aversion against having him for their King, that they rose in Arms to keep him out of their Country, Whereon *Phyſcon* fearing, lest while he tarried at *Apis* in expectation of the investure of *Cyprus*, he should lose *Cyrene*, he hastned thither with all his Forces, which he had then with him; but he had the misfortune at first to be overthrown by his rebel Subjects; and it is not to be doubted, but that *Philometor* had an hand in the raising of this Combustion, and that it was with a view hereto, that he had delayed so long to give an Answer to the *Roman* Ambassadors, that thereby he might give scope for these designs to ripen to execution. *Phyſcon* being hereby involved in great difficulties, *Merula* found him under the pressures of them on his return to him; and they were not a little aggravated by the account, which he brought him of his Brother's final refusing to yield any more to him, than what was given him by the first agreement. He durst not himself go again to *Rome* to renew his Complaint against his Brother about this matter, till the troubles raised against him in *Cyrene* were again appeased. All therefore

fore that he could at present do, (t) was to send two Ambassadors with *Merula* in his stead to solicit his cause with the Senate. These and *Merula* meeting with *Torquatus* on his return from *Alexandria*, they went all four together to *Rome*, and there all made their report of the case much to the disadvantage of *Philometor*; so that (u) when the cause came to be heard in the Senate, tho' *Menitkyllus*, *Philometor's* Ambassador, spoke much in his behalf, he was not heard with any regard, the Senators being generally prepossessed against him, because of his refusal to submit to their Decree about *Cyprus*. And therefore to express the anger they had conceived against him on this account, they renounced all friendship and alliance with him, and ordered his Ambassador to depart *Rome* within five days, and sent two Ambassadors from them to *Cyrene* to acquaint *Physcon* with what they had done.

In this Year (w) *Buchorius* placeth the beginning of the Cycle of 84 Years, by which the *Jews* settled the times of their new Moons, full Moons, and Festivals. I have before shewn in the Preface to the first Part of this History, how they anciently went by the Phasis or Appearance of the new Moon for all this matter. And according hereto the new Moons and Festivals were then constantly settled by the Sanhedrim at *Jerusalem*. Towards the end of every Month they (x) sent out Persons into Places of the greatest Height and Eminence about *Jerusalem* to observe the appearance of the new Moon, and as soon as they saw it appear they returned and made report thereof to that Assembly, and according thereto they appointed their new Moons or first Days of every Month, and immediately by signs from Mountain to Mountain gave notice thereof through the whole Land of *Ju-*

(t) Polybius Legat. 116. p. 950. (u) Polybius Legat. 117. p. 950, 951. (w) De Antiquo Judæorum Paschali Cyclo, cap. 5. p. 377. (x) Mishna in Rosh Hashana. Maimonides in Kiddush Hachodesh. Lightfoot's Temple Service, Chap. xi.

dea; and according to their new Moons and full Moons were all their other Festivals fixed. And all this might well enough be done as long as the *Jews* lived within the narrow bounds of *Judea*. But when, after the time of *Alexander the Great*, they became dispersed through all the *Grecian Colonies* in the East, and had in great Numbers settled at *Alexandria*, *Antioch*, and other Cities of *Egypt*, *Libya*, *Cyrene*, *Syria*, and *Lesser Asia*, under the *Syro-Macedonian* and *Egypto-Macedonian* Kings, this Method grew impracticable as to them. And therefore from that time they were necessitated to come to *Astronomical Calculations*, and the use of *Cycles*, for the settling of this Matter, that so they might know at all distant Places when to begin their Months, when to make their *Intercalations*, and when to solemnize their Festivals all in one uniform manner at the same time. How the Eastern *Jews*, who had ever since the *Assyrian* and *Babylonish* Captivities been settled in *Babylonia*, *Persia*, *Media*, and other Eastern Provinces beyond the *Euphrates*, ordered this matter, is uncertain. But since they had in *Babylonia* (y) a Prince of the Captivity for the Governing of them in all things according to their Law, and a Sanhedrim there to assist him herein, no doubt they had fixed Methods for the settling of this Matter according to the truest Rules of Astronomy, especially since that Science was in those Parts cultivated beyond what it was in any other Country. Most likely it is, that they had an

(y) The Jews anciently had in most Countries of their dispersion a chief Magistrate over them of their own, by whom they were governed in all matters relating to their Law, and for whose Superintendency they usually purchased a Commission from the Kings under whom they lived. This Magistrate in *Babylonia* was called in the Jewish Language *Rosh Golah*, i. e. The Head of the Captivity; in Greek *Æohmalotarcha*, which is a name of the same signification. And it is pretended that all that bore this Office there, were of the Seed of David. And so in like manner the Jews of *Alexandria* had their *Alabarcha*; and the Jews of *Antioch* their *Ethnarcha*; and after this they had in most places of their Dispersions their *Patriarchas* for the same purpose, and there are in the Imperial Laws Edicts concerning them.

Astro-

Astronomical Cycle, by which they fixed the new Moons, and according to them regulated all the rest. But as to the other *Jews*, that they all made use of the Cycle of eighty-four Years for this purpose is certain. For several of the Ancient (z) Fathers of the Christian Church make mention of it, as that which had been of ancient use among the *Jews*, and was afterwards borrowed from them by the Primitive Christians for the fixing of the time of their Easter, and was the first Cycle which was made use of by them for this purpose. It seems to have been made up of the *Calippic Cycle*, and the *Oetoeteris* joined together. For it contains just so many Days as both these Cycles do, when added to each other, reckoning the eight Years of the *Oetoeteris*, and the seventy-six Years of the *Calippic Cycle* by *Julian Years*. For eight *Julian Years* contain 2922 Days, and seventy-six *Julian Years* 27759 Days, and these being added together make 30681, which is exactly the number of Days that are contained in eighty-four *Julian Years*, which was the number of this Cycle. And therefore it is most likely, that the *Jews* first began with the use of the *Calippic Cycle*, or more properly speaking of the *Calippic Period* (for in the Language of Chronologers a Cycle is a round of several Years, and a Period a round of several Cycles) and afterwards added the *Oetoeteris* to it, both to render it the more proper for their purpose, and also to make it look as wholly their own. And it is possible so much might have been this Year done. But that the *Jews* at this time, when after having newly recovered their Temple, and restored the true worship of God in it, they were most zealously employed in extirpating all Heathen rites from among them, should first introduce this Cycle borrowed from the Heathens, and employ it to a Religious use, that is for the fixing of the times of their new Moons and Festivals, seems

(z) Anatolius, Cyrillus Alexandrinus, Epiphanius, Prosper, Victorius, Beda, aliique.

utterly improbable. That which seems most probably to be conjectured concerning this matter (for nothing but Conjecture can be had in it) is, that when the *Jews* in the dispersions after the time of *Alexander the Great* through the Countries I have mentioned saw a necessity of coming to Astronomical Calculations, and settled Rules for the fixing of their new Moons and Festivals, that so they might observe them all on the same day in all Places, they borrowed from the *Greeks* the Cycle or Period of *Calippus*, which they found used among them for the same purpose. For the *Greeks* reckoning their Months by the course of the Moon, and their Years by that of the Sun, and thinking themselves also obliged, for the reason which I have already mentioned, annually to keep all their Festivals on the same day of the Month, and on the same Season of the Year, in like manner as the *Jews* were, had long been endeavouring to find out such a Cycle of Years, in which by the help of Intercalations the Motions of the Sun and the Moon might be so adjusted to each other, that both Luminaries setting forth together at the same point of Time, might come round again exactly to the same, and all the new Moons and full Moons come over again in every Cycle in the same manner as they had in the former. For could such a Cycle be once fixed, the observing how the new Moons and full Moons happened in any one of them, would be sufficient to direct where to find them for ever in all Cycles after, and there would need no more to be done, than to know what Year of the Cycle it is, in order to know and discover the very moment of time, when every new Moon and full Moon should happen therein through each Month of it, because in every Year of the said Cycle the new Moons and full Moons would all come over again at the same points of time, as they had in the same Year of the former Cycle, and so on in all following Cycles for ever. Of the attempts, which had been made to come at such a Cycle by the *Dieteris*, *Tetraeteris*, *Ostoe-*
teris,

teris, and *Enneadecateris*, and how they all failed hereof, mention hath been already made. The last came nearest to it of any; the Author whereof was *Meto* an *Athenian*, who published it at *Athens* in the Year before *Christ* 432, which was in the Year immediately preceding the *Peloponnesian* War, where I have at large treated of it. But *Meto* having reckoned that the nineteen Years of his Cycle contained just 6940 Days, it was found after an hundred Years usage of it, that in this Computation he had overshot what he aimed at by a quarter of a day. For nineteen *Julian* Years contain no more than 6939 Days and 18 Hours; and therefore to mend this Fault *Calippus* invented his Cycle or Period of 76 Years, which consisting of four *Metonic* Cycles joined together, he thought to bring all to rights, by leaving out one day at the end of this Cycle, making it to consist of no more than 27759 Days, whereas four *Metonic* Cycles joined together make 27760 Days. This *Calippus* was a famous Astronomer of *Cyzicus* in *Mysia*, and published his Cycle in the Year before *Christ* 330, beginning it from the Summer Solstice of that Year, which was the same Year in which *Alexander* overthrew *Darius* at the battle of *Arbela*. And this being the Cycle, which was most in reputation among the *Greeks*, for the bringing of the reckonings of the Sun and Moon's Motions to an agreement at that time, when the *Jews* wanted such a Cycle for the settling the time of their new Moons and full Moons and Festivals by certain Rules of Astronomical Calculations, it's most likely they then borrowed it from them for this use; and that they might not seem to have any thing among them relating to their Religion, which was of Heathen usage; they added the *Oetoeteris* to this Period of seventy-six Years, and thereby making it a Cycle of eighty-four Years by this disguise rendered it wholly their own. For no other Nation but the *Jews* alone used this Cycle, till it was borrowed from them by the Primitive Christians for the same use, that is to settle the time of their *Easter*. But the *Jews* by this Addition rather

marred, than any way mended the Matter. For altho' the Period of *Calippus* fell short of what it intended, that is of bringing the Motions of the two greater Luminaries to an exact agreement, yet it brought them within the reach of five Hours and fifty Minutes of it. But the Addition of the *Octoeteris* did set them at the distance of one Day, six Hours, and fifty-one Minutes. However this they used till *Rabbi Hillel's* Reformation of their Kalendar, which was about the Year of our Lord 360; during all which time they must necessarily have made some Interpolations for the correcting of those Excesses, whereby one of those Luminaries did over-run the other according to that Cycle. For otherwise the *Phasis's* or Appearances of the new Moons, and full Moons, would have contradicted the Calculations of it, to every Man's View. But what these Interpolations were, or how or when used, we have no account any where given us. *Prosper* placeth the beginning of the first of those Cycles, which was used by the Christians, in the Year of our Lord 46, and if we reckon backward from thence, we shall find one of them to have its beginning in the Year before Christ 291, which was the first Year of the Pontificate of *Eleazar* at *Jerusalem*, and the seventh before the reign of *Ptolemy Philadelphus* King of *Egypt*. And then it seems most probable, that the *Jews* begun the use of this Cycle. For about this Time their Dispersions, especially in *Egypt*, made it necessary for them to settle the times of their new Moons, full Moons and Festivals by Astronomical Calculations, because at such Distances they could not have the Order of the Sanhedrim at *Jerusalem* for the directing of them in this Matter. But had they then taken the Period of *Calippus* without disguising it by the adding of the eight Years of the *Octoeteris* to make it look as their own, it would much better have served their Purpose. Tho' I have above said it's possible that the eight years might have been added, where *Buchorius* placeth the first use of this Cycle, yet I mean

mean no more thereby than a bare Possibility, and not but that I think it most probable, that it was otherwise. For it seemeth to me most likely, that as the *Jews* first began the use of this Cycle at the time I have mentioned, that is, *Anno ante Christum* 291, so also doth it, that from that very beginning they fixed it to be a Cycle of 84 Years, and no otherwise used the *Calippic*, but with the addition of eight Years after it to make up that number. If we place the beginning of the first Cycle of these 84 Years at the Year before Christ 291, The second Cycle will begin *Anno* 207, The third Cycle *Anno* 123, The fourth Cycle *Anno* 39, and the fifth Cycle at the Year after Christ 46, and there it will meet with the beginning of the first Cycle of *Prosper*, that is the first of these 84 Years Cycles, which was used by the primitive Christians for the finding out and settling the time of their *Easter*. The second of these Cycles according to the same *Prosper* began *Anno Domini* 130, The third *Anno* 214, The fourth *Anno* 298, The fifth *Anno* 382, (which was the last of the Cycles mentioned by *Prosper*) The sixth *Anno* 466, The seventh *Anno* 550, The eighth *Anno* 634, The ninth *Anno* 718, and the tenth *Anno* 802, and about that time the use of it wholly ceased.

In the first Age of the Church, Christians generally followed the *Jews* in the settling the time of their *Easter*, some beginning their Observance of it (a) at the same time the *Jews* did their Passover, that is on the fourteenth Day of their first vernal Moon, or Month called *Nisan*, on what Day of the Week soever it hapned to fall, but others not till the *Sunday* after. Those who were for the first way alleged, that they followed therein St. *John* and St. *Philip* the Apostles; and those who followed the other way, urged for it the Practice of St. *Peter* and

(a) Eusebius Hist. Ecclesiast. lib. 5. cap. 23, 24. Socrates Hist. Eccles. lib. 5. cap. 22.

St. *Paul*, who they said always begun this Festival, not on the 14th Day of the first vernal Moon, as the *Jews* did their Passover, but on the *Sunday* after. And as long as those, who came out of the Circumcision into the Church of Christ, and observed the Law of *Moses* with that of the Gospel, held communion with the Church, this made no difference in it. But when they separated from it, then the Church began to think it time to separate from them in this Usage, and after several Meetings and Councils held about it they came to this Resolution, that *Easter* should always be kept, not on the 14th Day of the Moon, as the *Jews* did their Passover, but every where on the *Sunday* after; and all conformed hereto except the *Asian* Churches, who pretending for the other Usage the Example of St. *John* and St. *Philip* the Apostles, and the Holy Martyr St. *Polycarp*, would not recede from it. Whereon *Victor* Bishop of *Rome* sent out a Libel of Excommunication against them for it. So early did the Tyranny of that See begin. For this hapned in the Year of our Lord 197. But *Ireneus*, and most other Christians of that time, condemned this as a very rash and unjustifiable Act in *Victor*. However the Controversy still went on, and the Christians of the *Asian* way being thenceforth called *Quartodecimani*, for their observing of the Festival at the same time with the *Jews* *quartâ decimâ Lunâ*, i. e. on the 14th Day of the Moon, persisted in their former Practice, till at length in the *Nicene* Council, *Anno Domini* 325, they all gave up into the other way, and an end was put to this Controversy. And from that time the first Day of the Week, in commemoration of the Resurrection of Christ thereon, hath been among all Christians every where the first Day of their *Easter* Solemnity. But in the interim both Parties still made use of the 84 Years Cycle, till that also was put under another Regulation by the same Council of *Nice*. In the Year of Christ 222 this 84 Years Cycle being found faulty,

faulty, (b) *Hippolitus* Bishop of *Portus* in *Arabia* invented a new one by joining two *Oëtoeteris's* together; but this soon appearing more faulty than the other, (c) *Anatolius* Bishop of *Laodicea* in *Syria* did in the Year 276 propose another way. All that was commendable in it was, that he first introduced the use of the nineteen Years Cycle for this purpose, but he applied it so wrong, that it was in his Method by no means useful to the End intended. In the Year 325 sat the *Nicene* Council, wherein as to *Easter* (d) these following Particulars were agreed: 1st, That *Easter* should every where be begun to be observed on the first day of the Week, that is *Sunday*. 2dly, That it should be on the *Sunday* that should follow next immediately after the 14th of the Moon, that should follow next after the vernal Equinox (which was then on the 21st of *March*). And 3dly, That it should be referr'd to the Bishop of *Alexandria* to calculate every Year, on what Day according to these Rules the Festival should begin.

The *Alexandrians* being then of all others most skilful in Astronomy, for this reason the making of this *Calculation* (e) was referred to the Bishop of that Place. And they having applied the nineteen Years Cycle in a much better method to this purpose, than *Anatolius* had before done, found it the best Rule that could be made use of for the settling of this matter, and (f) accordingly went by it for the Discharge of what was referred to them by the Council. And therefore they having every Year hereby fixed the Day, the Custom was for the Bishop of that Church to write of it to the Bishop of *Rome*, who having the Day thus signified unto him

(b) *Anatolius* in Prologo ad Canonem Paschalem. Euseb. Hist. Eccl. lib. 6. cap. 22. Isidorus Originum lib. 6. cap. 17. (c) Euseb. Hist. Eccles. lib. 7. c. 32. (d) Socrates Schol. Histor. Eccl. lib. 1. cap. 9. (e) Leo magnus Papa in Epistola 94. (f) Ambrosius in Epistola ad Episcopos *Æmilianos*.

first caused it by his Deacons to be published in his Patriarchal Church on the Day of *Epiphany* preceding the Festival, and then by Paschal Epistles notified it to all Metropolitans through the whole Christian World, and they by like Epistles to their Suffragans, and by this means the Day was every where known, and every where observed in an exact Uniformity of time by Christians all the World over. But the Pride of the See of *Rome* not bearing long their being directed in any thing from abroad, after some Years Observance of this Order, they returned again to their old Cycle of eighty-four Years; and the use of it was thereon again resumed all over the western Church. But this again making the same fault as formerly by reason of the one Day six Hours and fifty-one Minutes; by which the eighty-four Lunar Years in this Cycle with its intercalated Months did over-run the Solar Years in it, *Victorius* a Presbyter of *Limoges* in *Aquitain* (ff) was imployed by *Hilarius* (who was first Archdeacon, and afterwards Bishop of *Rome*) to make a new Cycle, who following the *Alexandrians* first introduced into the Western Church the Rule of fixing the time of *Easter* by the nineteen Years Cycle, called the Cycle of the Moon; and having multiplied it by the 28 Years Cycle of the Dominical Letters called the Cycle of the Sun, hereby made the Period of 532 Years called from him the *Victorian Period*; after the Expiration of which he reckoned, that the same new Moons, the same full Moons, and the same Dominical Letters, and the same times of *Easter*, would all come over again in the same Order of time, as in the former Cycle, and so on in all following Cycles for ever. And accordingly they would have done so, had the same New Moons and Full Moons come over again at the same Point of time in every Cycle of the

(ff) Synodus Aurelionensis 4. Can. 1. Gennadius de Viris Illustribus cap. 88. Sigebertus Gemblacensis De Scriptoribus Ecclesiasticis, cap. 20. Isidorus Orig. lib. 6. cap. 17.

Moon with the same exactness, as every Dominical Letter did again in every Cycle of the Sun. But the nineteen Lunar Years and seven intercalated Lunar Months, of which this Cycle consisted, (g) falling short of nineteen Julian Years by one Hour twenty-seven Minutes and forty Seconds, hence it hath followed, that in every one of the Years of these nineteen years Cycles the new Moons and full Moons have hapned just so much sooner each Month, than in the same Years of the Cycle immediately preceding. And hereby it hath come to pass, that after the elapsing of so many Rounds of that Cycle, as have revolved from the time of the *Nicene Council* to the present Year 1716, the new Moons and full Moons in the Heavens have anticipated the new Moons and full Moons in the Kalendar of our Common-prayer-Book four Days ten Hours and an half, because the new Moons and full Moons are there stated not according to the present times, but according to the times of that Council. However a better Cycle for this purpose than the nineteen Years Cycle not being to be found, because none other can bring the Course of the Sun and Moon to a nearer Agreement, the *Alexandrians* for this Reason pitched on it for the fixing of their *Easter* as the best Rule they could follow for it. And (h) *Theophilus* and (i) *Cyrillus*, who were both Patriarchs of *Alexandria*, and made each of them Periods for the determining the times of this Festival, the first of an

(g) For whereas 19 Julian Years contain 6939 Days and 18 Hours, 19 Lunar Years with their 7 intercalated Months contain only 6939 Days 16 Hours 32 Minutes and 20 Seconds. (h) Beda Hist. Eccles. lib. 5. cap. 22. videas etiam Bucherium De Doctrina Temporum, Petavium, aliosque Chronologos. (i) Beda ibid. Bucherius, Petavius, aliique. *Cyrillus* was Nephew to *Theophilus*, and succeeded him in the See of *Alexandria*. He abolished his Uncle's Cycle, and substituted his of 95 Years in its stead, which was truly a Cycle, for it consisted of five Metonic's. But the other was rather a Table, in which *Easter* was calculated for an hundred Years, than a Cycle.

hundred years, and the other of ninety-five years, founded all their calculations hereon. And (k) *Victorius*, when he undertook to form a like Period for this end for the use of the Western Christians, as the other had done for the use of the Eastern, built it all upon the same Foundation. For fixing all the first vernal fourteen Moons (which were the Paschal Terms) according to the Cycle of the Moon, and the next Sunday after in every year (which was the day when the Festival begun) according to the Cycle of the Sun, he compounded out of both these Cycles, by multiplying them into each other, his Period of 532 years, beginning it from the 28th year of our Lord according to the vulgar *Æra*; and herein according to both these Cycles he fixed the times of *Easter* in every year throughout that whole Period, and so in all succeeding Periods on the same days over again in each of them for ever. This after several years labour in it he finished and published in the year of our Lord 457; which *Dionysius Exiguus* a Roman Abbot (l) having in the year of our Lord 527 corrected in some particulars, and fixed the Equinox and new Moons at the same Points of time in which they were at the holding of the Council of *Nice*, the whole Western Church went hereby for many ages, till *Gregory* the 13th Bishop of *Rome*, in the year 1582, reduced it by his corrections to that form in which it is now used under the name of the *New Stile* in Foreign Countries. And it is to be wished, that this Church would reform all things else that are amiss among them, as well as they have done this. However we in *England*, and all the Dominions belonging thereto, still retain the old Form. And as we are the last to recede from this Form, so were we anciently the last to receive it. For although *Dionysius* published his Form in the year of our Lord 527,

(k) Beda Hist. Eccl. lib. 5. cap. 22. Bucherius in Canonem Paschalem Victorii. (l) Videas de hac re duas ejus Epistolas in fine operis Bucherii De Doctrina Temporum.

it was not till the year 800 that it was universally received by all the Churches of *Britain* and *Ireland*, and great Controversies were in the interim raised among them about it, the occasion of which was as followeth.

Till the *Saxons* came into this Island (which was *Anno Dom.* 449.) the *British* Churches having always communicated with the *Roman*, and received all its usages, as having been till about that time a Province of the *Roman* Empire, they agreed with it in the use of the same Rule for the fixing of the time of their *Easter*. And the *Irish*, who had not long before been converted by (m) *St. Patric*, who was sent to them from *Rome*, followed the same usage. But afterwards when the *Saxons* having made themselves masters of all the Eastern and Southern Coasts of this Island had thereby cut off all communication with *Rome*, all that correspondence, which till then the *British* and *Irish* Churches had held with the *Roman*, thenceforth ceased, and was wholly interrupted, till the coming hither of *Austin* the Monk to convert the *English Saxons*, which was (n) about one hundred and fifty years after. And therefore neither the *British* nor the *Irish* knowing any thing of the Reformation, that had in the interim been made in this Rule concerning *Easter*, either by *Victorius* or *Dionysius*, went on with the observing of the said Festival according to the old Form of the 84 years Cycle, which they had received from the *Romans* before the *Saxons* came into this Land. And in this usage *Austin* found them on his arrival hither. And they having been long accustomed to it could not easily be induced to alter it for the new usage of the *Romanists*, which *Austin* (o) then proposed to them. And hence arose that Con-

(m) *St. Patric* was sent by *Cælestin* Bishop of *Rome* to convert the *Irish*, *Anno Dom.* 432. He was then 60 years old when he first undertook the work of this Apostleship, and continued in it 60 years after, and with such success that he converted the whole Island, and died at the age of an hundred and twenty.

(n) *Austin* first landed in *Kent*, *Anno Dom.* 597.

(o) *Beda* Hist. Eccl. lib. 2. cap. 2.

troverſy about *Eaſter*, which from that time was between the old Chriſtians of *Britain* and *Ireland*, and the new Chriſtians which were here converted by the *Romaniſts*, and laſted full two hundred years before it was fully ſuppreſſed. The difference between them about this matter was in two particulars. For firſt, Whereas the *Romaniſts* according to the Rule of *Dionyſius* fixed the time of *Eaſter* by the nineteen years Cycle of the Moon, and the 28 years Cycle of the Sun, the firſt ſhewing them the Paſchal Term, and the other what day was the next *Sunday* after; the (*p*) *Britons* and *Iriſh* adhered to the uſe of the old Cycle, that of 84 years, for this matter. And ſecondly, Whereas the *Romaniſts* obſerved the beginning of the Feſtival from the fifteenth day of the firſt Vernal Moon to the twenty-fiſt inclusive, according as the *Sunday* hapned within the compaſs of thoſe days, the *Britons* and the *Iriſh* obſerv'd it from the fourteenth to the twentieth. That is the *Romaniſts* laying down for a principle in this caſe never to begin the Paſchal Feſtival at the ſame time with the *Jews*, for the avoiding of it would never begin the ſolemnity on the fourteenth day of that Moon, tho' it hapned to be on a *Sunday*, but deferred it to the next *Sunday* after, though in this caſe that *Sunday* did not happen till the twenty-fiſt day of the ſaid Moon. But the *Britons* and *Iriſh* if that fourteenth day hapned to be on a *Sunday* did then begin the Feſtival without making any ſuch ſcruple as the *Romaniſts* did in this caſe, and ſo proceeded to obſerve it in the following years on the 15th, 16th, 17th, 18th, 19th, and 20th, according as the next *Sunday* after fell on any of thoſe days of that Moon. But the *Romaniſts* not beginning the Feſtival on any *Sunday* till the 15th of the ſaid Moon obſerved it in the following years on the 16th, 17th, 18th, 19th, 20th, and 21ſt of the Moon, according as the next *Sunday* fell on any of them in any of the ſaid years. So that as the former never carried the beginning of this Feſtival

(*p*) Beda Hiſt. Eccl. lib. 2. cap. 2. & cap. 4.

beyond the 20th day of the first Vernal Moon, so the latter never commenc'd it till the 15th day of the same. And they were so zealously set this way, that they would not hold Communion with those of the *British* and *Irish* Churches that did otherwise, but looking on them as Heretics, called them by way of reproach *Quarto-Decimans*; whereas the Ancient *Quarto-Decimans* were only those, who begun the Festival on the 14th day of the Moon at the same time with the *Jews*, on what day of the week soever it hapned. But the *Britons* and the *Irish* never began it on that day, but when it hapned to be a *Sunday*.

On the receding of *Paulinus* from the Archbishoprick of *York*, after the death of *Edwin* King of the *English Saxons* beyond the *Humber* (which hapned in (q) the year of our Lord 633) the Churches of those Parts having had their Bishops from the Monastery of *St. Columbus* in the Island of *Hy* (which was then the chief University of the *Irish* for the educating and breeding up of their Divines) and (r) *Aidan*, (s) *Finan*, and (t) *Colman*, who had been all three Monks of that Monastery, having in succession to each other governed those Churches thirty years, they during that time had introduced into them the *Irish* usage for the observing of *Easter*; whereby the Controversy being brought among the *English* Christians, and a schism made among them about it, for (u) the putting of an end to it a Council was called to meet at the Monastery of the Abbess *Hilda* at *Whitby* in *Yorkshire*, then called *Streonshale*. And there a long Disputation being had before *Oswy* King of (v) the *Northumbrians* (who presided in that Council) and

(q) Beda Hist. Eccles. lib. 2. cap. 20. (r) Beda Hist. lib. 3. cap. 3. (s) Beda Hist. lib. 3. cap. 17, 25. (t) Beda Hist. lib. 3. cap. 25, 26. (u) Beda Hist. lib. 3. cap. 25. Heddus in vita Wilfridi cap. 10. (v) All were then called Northumbrians, that lived North of the River Humber, from that River to Graham's Dyke, which did run from Dunbritton Frith to the Forth. For all this Country was the Ancient Kingdom of the Northumbrians, and was divided into two Parts, Deiria and Bernicia; the former extended from the Humber to the Tyne, and the other from the Tyne to Graham's Dyke.

Alfred

Alfred his son, and the main stress of the Arguments on both sides turning upon this, that the *Irish* and *Britons* urged the Authority of *St. John* for their usage, and the *Romanists* that of *St. Peter* for theirs, which they said was preferable to the other, because he was the Prince of the Apostles, and had the Keys of Heaven committed to his keeping, *Oswi* asked those who disputed on the side of the *Irish* and *Britons* whether they agreed that the usage of the *Romanists* had been the usage of *St. Peter*? and on their agreeing hereto he asked them again, whether they held that *St. Peter* had the keeping of the Keys of Heaven? and they having answered to this also in the affirmative; he thereon declared, that he would then be for *St. Peter's* way, lest when he should come to Heaven's Gates, *St. Peter* should shut them against him, and keep him out. Whereon this ridiculous Controversy receiving as ridiculous a Decision, all the Christians of those Parts came over to the *Roman* way, and *Colman* (w) being much displeased with this deciding, or rather ridiculing of the Controversy, returned with as many of his *Irish* Clergy, as were of his mind, again to the Monastery of *Hy*, from whence they came, and the *Northumbrians* had another Bishop appointed over them in his stead. This hapned in the year of our Lord 664.

After this the old way began to wear off both in *Britain* and *Ireland*, though but by slow degrees. (x) *Adamnanus* Abbot of *Hy* being sent on an Embassy from (y) the *British Scots* (that is the *Irish* who had settled

(w) Beda Hist. lib. 3. cap. 26. (x) Beda Hist. lib. 5. cap. 16.

(y) *Scotia* in this age was only *Ireland*, and the *Scoti* none other than the *Irish*. For *Ireland* only was the ancient *Scotia*, and the *Irish* the ancient *Scots*. But about the year of our Lord 500 a Colony of the *Irish* having under the Leading of *Fergus* the son of *Erc* settled in that part of *North-Britain* now called *Argyleshire*, first brought with them the name of *Scota* into that Country, and there began the Kingdom of the *British Scots*, from whom this Embassy came. But afterwards having in process of time conquered both the *North* and the *South Picts*, and also received from the

settled in *North-Britain*) to *Alfred* King of the *Nor-thumbrians*, and having while he continued on that occasion in those Parts made a visit to the united Monasteries of *Jarrow* and *Wermouth* near *Durham*, was there by *Ceolfred* then Abbot of them so thoroughly convinc'd of the reasonableness of the *Roman* way before the other, that on his return to *Hy* he endeavoured to bring all there to conform to it; but not being able to prevail with them herein he went into *Ireland*, and there brought over almost all the Northern Parts of that Island to this Way. This hapned about the Year of our Lord 703. And he had the easier Success herein, for that (z) the Southern Parts of that Island had some Years before conformed hereto, being induced to it by an Epistle from *Honorius* Bishop of *Rome*, written to them about it in the Year 629. In the Year 710, the same *Ceolfred* above-mentioned (a) having written to *Naitan* King of the *Picts* an Epistle for this way, thereby brought him and all of his Nation with him into a Conformity to it. This Epistle is very learnedly and judiciously written, and no doubt was penned by *Bede*, who was then a Monk under him in these two united Monasteries. It is still extant in *Bede's* Ecclesiastical History, and gives us the best view of this Controversy of any thing now remaining that hath been written about it. In the Year 716, (b) *Ecgbert* a pious and learned Presbyter of the *Englisch* Nation, after having spent many Years in his Studies in *Ireland*, (which was in that age the prime seat of Learn-

Saxon Kings of England all the Lowlands from *Graham's Dyke* to the *River Tweed* (which formerly belonged to those Princes) they thenceforth gave the name of *Scotland* to that Country, and *Ireland* the ancient *Scotia* assumed the name which it now bears. This was done about the year of our Lord one thousand. For *Archbishop Usher* tells us, who fully examined the matter, that there is not any one writer, who lived within a thousand years after *Christ* that mentions the name of *Scotland*, and means any other than *Ireland* by it. Vide *Britannicarum Ecclesiarum Antiquitates*, cap. xvi. p. 383. (z) *Beda* Hist. lib. 2. cap. 19. & Lib. 3. cap. 3. (a) *Beda* Lib. 5. cap. 22. (b) *Beda* Lib. 5. cap. 23.

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ing in all Christendom) coming from thence to the Monastery of *Hy* proposed to them anew the *Roman Way*, and having better Success herein than *Adamnanus* their late Abbot had in that Attempt, which he had before made upon them for this purpose, brought them all over to it. And after this none but the *Welch* persisted in the old Form, who out of the inveterate hatred they had against all of the *English* Nation, were hard to be brought to conform to them in any thing. However at length about the Year 800, the Errors of the old way by that time growing very conspicuous by reason of the many Days, which according to the 84 Years Cycle the Lunar account must then have over-run the Solar, the *Welch* of North of *Wales* (c) were by the persuasion of *Elbodius* their Bishop prevailed with to give an ear to those reasons which were alledged for the *Roman* Form, and being convinced by them that it was the better of the two, came into it: And not long after the *Welch* of South *Wales* followed their Example, and did the same; and thenceforth the Cycle of 84 Years, which had lasted for so many Ages, became wholly abolish'd all Christendom over, and was never more brought into use.

There was indeed another Controversy between the old Christians of *Britain* and *Ireland*, and the new ones of the *Roman* Conversion, which was all along at the same time brought upon the Stage with that about *Easter* during the whole contest, that is (d) that of the Clerical Tonsure, which was always debated with it, and was every where ended at the same time when the other was. But my purpose being to treat only of what related to the *Jewish* affairs, I have only meddled with this contest thereby to give the History of the *Jewish* Cycle of 84 Years; and thus far it is within my Theme; but it being out of

(c) *Humphredi Lhuid Fragmenta Britannica*. Winn's *History of Wales*, p. 18.
 (d) *Beda Hist. Lib. 3. cap. 25. & Lib. 5. cap. 22.*

it to treat of the other, for this reason I do not here trouble the Reader with it.

On the abolition of the 84 Years Cycle, the Paschal Rule of *Dionysius* became the Rule of the whole Western Church for several Ages after, and it being still the Rule of *Great Britain* and *Ireland*, and all the Dominions belonging to them, it will be useful for the *English* Reader to know the particulars of it. They are as followeth. 1. That *Easter* is a Festival annually observed in Commemoration of Christ's Resurrection. 2. That *Sunday* being the day on which it is weekly commemorated, that day of the week is the fittest always to be the day on which the annual Commemoration of it is to be solemnized. 3. That therefore this Festival be alway on a *Sunday*. 4. That it be on the *Sunday* next after the *Jewish* Passover. 5. That the *Jewish* Passover being always slain on the fourteenth day of the first vernal Moon, by them called *Nisan*, the Christian *Easter* is always to be on the next *Sunday* after the said fourteenth day of that Moon. 6. That to avoid all Conformity with the *Jews* in this Matter, though the fourteenth day of the said Moon be on a *Sunday*, this Festival is not to be kept on that *Sunday* but on the next *Sunday* after. 7. That the first vernal Moon is that whose fourteenth day (commonly called the fourteenth Moon) is either upon the day of the vernal Equinox, or else is the next fourteenth Moon after it. 8. That the vernal Equinox according to the Council of *Nice* (to the times of which this Rule is calculated) is fixed to the twenty-first day of *March*. 9. That therefore the first vernal Moon according to this Rule is that, whose fourteenth day falls upon the twenty-first of *March*, or else is the first fourteenth Moon after. 10. That the fourteenth day of the first vernal Moon being the limit or boundary, which bars and keeps *Easter* always beyond it, so that it can never happen before or upon that day, but always after it, for this reason it is called the Paschal Term. 11. That the next *Sunday* after the Paschal

Term is always *Easter-day*. 12. That therefore the earliest Paschal Term being the twenty-first of *March*, the twenty-second of *March* is the earliest *Easter* possible; and the eighteenth of *April* being the latest Paschal Term that can happen, the seventh Day after, that is the 25th of *April*, is the latest *Easter* possible; all other *Easters* are sooner or latter, as the Paschal Terms and the next *Sunday* after them fall sooner or later within the said Limits. 13. That the earliest Paschal Term or fourteenth Day of the said first vernal Moon being according to this Rule on the twenty-first of *March*, the fourteenth Day before, that is the eighth of *March*, must be the earliest first Day of this Moon that can happen; and the latest Paschal Term being the eighteenth of *April*, the fourteenth Day before that, that is the fifth of *April*, is the latest first Day of this Moon that can happen. And other first Days of this Moon fall sooner or later between the said eighth Day of *March* and the fifth of *April* following. 14. That the Cycle of the Moon, which points to us the Golden Number, always shews us, which is the first Day of the Paschal Moon, and consequently which is the 14th Day of the same; and the Cycle of the Sun, which points to us the Dominical Letter, always shews us, which is the next *Sunday* after. And therefore when you know, what is the Golden Number, and what is the Dominical Letter of the Year, the following Scheme will fully serve to tell you, when *Easter* will fall according to this Rule in any Year for ever.

March

March

April

1	2	3	4	5.	1	2	3	4	5.
	1			Kalendæ		1	15	G	Kalendæ
	2			VI	11	2	4	A	IV
	3			V		3		B	III
	4			IV	19	4	12	C	Prid. Non.
	5			III	8	5	1	D	Nonæ
	6			Prid. Non.	16	6		E	VIII
	7			Nonæ	5	7	9	F	VII
16	8			VIII		8		G	VI
5	9			VII	13	9	17	A	V
	10			VI	2	10	6	B	IV
13	11			V		11		C	III
2	12			IV	10	12	14	D	Prid. Id.
	13			III		13	3	E	Idus
10	14			Prid. Id.	18	14		F	XVIII
	15			Idus	7	15	11	G	XVII
18	16			XVII		16		A	XVI
7	17			XVI	15	17	19	B	XV
	18			XV	4	18	8	C	XIV
15	19			XIV		19		D	XIII
4	20			XIII	12	20		E	XII
	21	16	C	XII <i>Nicene Equinox.</i>	1	21		F	XI
12	22	5	D	XI <i>First Easter possible.</i>		22		G	X
1	23		E	X	9	23		A	IX
	24	13	F	IX		24		B	VIII
9	25	2	G	VIII	17	25		C	VII <i>Last Easter possible.</i>
	26		A	VII		26		D	VI
17	27	10	B	VI		27		E	V
6	28		C	V		28		F	IV
	29	18	D	IV		29		G	III
14	30	7	E	III		30		A	Prid. Kalend.
3	31		F	Prid. Kalend.					

In this Scheme the first Column contains the Numbers, that in the Kalendar of our Common-Prayer-Book are called the Primes, which are the Golden Numbers, that point out to us the new Moons. The second Column gives the days of the Month. The third contains the Golden Numbers, which point out to us the Paschal Terms, or the 14th day of the first vernal Moon (*i. e.* the day on which the Jews slew their Passover.) The fourth Column gives the Dominical Letters. And the last the old *Roman* Kalendar. Every number of the Primes shews, that in

the Year, when that is the Golden Number, the new Moon is according to the Calculation of this Form on the day of the Month over-against which it is placed. And every Number in the third Column shews, that in the Year when that is the Golden Number, the Paschal Term is on the day of the Month over-against which it is placed. The Dominical Letters tell us, when is the first *Sunday* after the Paschal Term, on which *Easter* begins. And the *Roman* Kalendar shews us, on what day thereof each particular above-mentioned happens.

And therefore observing these Particulars, when you would find out in any Year on what day *Easter* falls in it, run down your Eye in the first Column from the 8th of *March* (which is the earliest first day that can happen of the first vernal Moon) till you come to that Number in it which is the Golden Number of the Year, and that Number tells you that the day of the Month, over-against which it is placed, is the first of that Moon. And then running down your Eye in the third Column, till you come to the same Golden Number in that Column, that Number tells you, that the day of the Month over-against which it is placed is the Paschal Term, that is the fourteenth day of that Moon, (as by numbring from that which is the same Golden Number in the first Column you will find) and then running down your Eye from thence in the fourth Column (which is the Column of the Dominical Letters) till you come to the Dominical Letter of the Year, that Letter tells you, that the Day of the Month, over-against which it is placed, is the next *Sunday* after the said Paschal Term, and that *Sunday* is the *Easter Sunday* of the Year. As for Example. If you would know on what day *Easter* falls in this present Year 1716, run down your Eye in the first Column till you come to the Number seven, (which is the Golden Number of that Year) which being placed over-against the seventeenth of *March*, it tells you thereby, that this seventeenth of *March* is the first day of the first
vernal

vernal Moon of this Year. And from thence run down your Eye in the third Column till you come to the same Number of seven in that Column, which being placed over-against the thirtieth of *March*, it tells you thereby, that this is the fourteenth day of that Moon (as you will find by numbring from the said seventeenth day, which was the first of this Moon) or the Paschal Term of the Year. And then run down your Eye from thence in the fourth Column (which is the Column of the Dominical Letters) till you come to the Letter G (which is the Dominical Letter of the Year) which being placed over-against the first of *April*, it tells you thereby, that this day is the first *Sunday* after the said Paschal Term, and therefore is the *Sunday* on which *Easter* is to be solemnized this Year. And so in like manner if you would know when *Easter* will fall in the Year 1717, eight being the Golden Number of the Year, and placed in the Column of the Primes over-against the fifth of *April*, it shews that to be the first day of the first vernal Moon of that Year. And the same number in the third Column being placed over-against the eighteenth of *April*, it shews that to be the Paschal Term of the Year. And the Letter F being the Dominical Letter of the Year, and the next F after in the fourth Column being placed over-against the twenty-first of *April*, this shews, that the twenty-first of *April* is the first *Sunday* after the said Paschal Term, and therefore is the *Sunday* on which *Easter* is to be observed in that year. And so by the like Method may be found out, when *Easter* according to this Form will fall in any year for ever; and hereby not only the rule but also the reason of the thing may be seen both together at the same time. And the same may be done by the Kalendar in the Common-Prayer-Book, though the third Column of this Scheme be there wanting. For you having there found by the method mentioned the first day of the first vernal Moon, number down from thence to the fourteenth day after, and there you have Paschal

A a 3

Term,

Term, and the next *Sunday* after (which you will know by the Dominical Letter of the Year) is *Easter Sunday*.

But it is to be observed that the twenty-first of *March* is not the true Equinox, but only that which was the true Equinox at the time of the *Nicene Council*, (which was held *Anno Domini* 325) since that time the true Equinox hath anticipated the *Nicene* Equinox eleven days. For the *Julian* solar year, which we reckon by, exceeding the true Tropical solar year eleven Minutes, this excess in 130 years makes a day; and almost eleven times 130 years having hapned since the time of that Council to this present year 1716, the true Equinox now falls eleven days before the *Nicene* Equinox. And so in like manner it hath hapned to the Primes, that is the golden Numbers, or the Numbers of the nineteen years Cycle of the Moon in the first Column of the Kalendar in our Common-Prayer-Book. For they are placed there to shew, that the days of the Month, over-against which they stand in that Kalendar, are the new Moons in those years in which they are the Golden Numbers, and they truly did so at the time of the Council of *Nice*. But in every one of the nineteen years Cycles of the Golden Numbers, called the Cycles of the Moon, the *Julian* Solar reckoning exceeding the true Lunar reckoning an Hour and almost an half, this Hour and an half in 304 years making a day, and four times 304 years and above half 304 years more having now passed since that Council, this hath caused that the true new Moons now happen four days and an half before the new Moons marked by the Primes in the said Kalendar of our Common-Prayer-Book. And therefore if you would have the true Equinox by that Kalendar, you must deduct as many days from the twenty-first of *March*, as there hath been the number of 130 years since the Council of *Nice*, and that will bring you back to the true time of the Equinox in this or any other year, wherein it shall be sought for. And so in like manner

if you would have the true time of the new Moon by the same Kalendar in every Month, you must deduct as many days from the days of the Month, which the Primes mark out for the new Moons, as there are the Number of 304 years in the number of years which are now from the time of the said Council elapsed, that is four days and an half, and this will lead you back to the true time of the new Moon in any Month of the year wherein you shall seek to know it. As for Example in this year 1716, the number seven (which is the golden number of the year) as placed in the Column of the Primes in the Month of *June* points out the thirteenth day of the Month for the new Moon, deduct from it four days and an half, and that will carry you back to the eighth of *June*, which is the true new Moon. And so likewise in this method you may know by the same Kalendar on what day the new Moon shall happen in any Month or Year for ever. And thus far the Explication of the Jewish Cycle of 84 Years, and the account of that Controversy about it, which was raised in this Land among our *English* Ancestors, hath led me I fear into too long a digression. To return therefore to our History.

Nicanor having received orders from *Demetrius* again to renew the war against the *Jews*, as hath been above mentioned, (f) came with his Forces to *Jerusalem*, and there thought by Craft and Treachery to have gotten *Judas* into his power. For having invited him to a conference, *Judas* relying on the late Peace complied with him herein, and came to the place appointed, but finding that an ambush was there laid treacherously to take him he fled from his presence, and after this all confidence was broken, and the war was again begun between them; the first Action hereof was at *Capbarsalama*, in which *Nicanor* having lost five thousand of his men retreated with the rest to

Anno 161.
Judas Macca-
bæus 6.

(f) 1 Maccab. vii. 27 — 32. Josephus Antiq. lib. 12. cap. 17.

Jerusalem, where being much enraged by reason of the defeat (g) he first vented his wrath on *Razis* an eminent and honourable Senator of the Jewish Senate called the *Sanbedrim*. For finding that he was much honoured and beloved by the *Jews*, not only by reason of his steady and constant perseverance in his Religion thro' the worst of times, but also because of the good and kind Offices which he was ready on all occasions to do his people, *Nicanor* thought it would be an act of great displeasure and despite to the *Jews* to have him cut off, and therefore sent out a party of five hundred men to take him, with intent to put him to death. But *Razis* being at a Castle of his, which he had in the Country, there defended himself against them for some time with great valour, but at length finding he could hold out no longer, he fell upon his own Sword, but the wound not killing him, he cast himself headlong over the battlements of the Turret, whereon he fought, and finding himself alive after that also he thrust his hand into his wound, and pulling out his bowels cast them upon the assailants, and so died. The *Jews* for this reckoned him a Martyr, but (b) St. *Austin* in his Epistle to *Dulcitius* condemns the fact as Self-Murder, and there gives reasons for it that cannot be answered.

After this *Nicanor* (i) went up into the Mountain of the Temple, and there demanded, that *Judas* and his Host should be delivered to him, threatening that unless this were done, he would on his return pull down the Altar, and burn the Temple, and instead of it build a Temple to *Bacchus* in the same place; and at the same time spoke many other blasphemous words both against the Temple, and the God of *Israel*, that was worshipped in it: Which sent all that wished

(g) 2 Maccab. xiv. 37—46. (b) Epistola 61. vide etiam eundem in lib. secundo contra Gaudentium. (i) 1 Maccab. vii. 33—38. 2 Maccab. xiv. 31—36. Josephus Antiq. lib. 12. cap. 17.

well to *Sion* to their Prayers against him, and they were heard with thorough effect. For immediately after (k) *Nicanor* marching out with his Forces against *Judas*, and coming to a battle with him, was slain in the first onset; whereon the whole Army cast away their Arms and fled, and all the Country rising upon them as they endeavoured to escape, cut them all off to a Man, there not being of his whole Army, which consisted of thirty-five thousand Men, as much as one left to carry the News of this defeat to *Antioch*. *Judas* and his Forces returning from the pursuit again to the Field of Battle took the spoils of the slain and having found the body of *Nicanor* they cut off his head, and also his right hand, which he had stretched out so proudly in his threatnings against the Temple, and hanged them up upon one of the Towers of *Jerusalem*. This Victory was obtained on the thirteenth of the *Jewish* Month *Adar*, and it being a day of great deliverance to *Israel*, they rejoiced greatly in it, and ordained that it should ever after be observed as an Anniversary day of thanksgiving in commemoration of this mercy, and they so keep it even to this present time by the name of the day of *Nicanor*. And here endeth the History of the second Book of the *Maccabees*.

Judas having some respite after this Victory (l) sent an Embassy to the *Romans*; for having heard of their Power, Prowess, and Policy, he was desirous of making a League with them, hoping thereby to receive some Protection and Relief against the Oppression of the *Syrians*, and therefore for this end he made choice of *Jason* the Son of *Eleazar*, and *Eupolemus* the Son of that *John*, (m) who in a like Embassy to *Seleucus Philopator* obtained from him a Grant of all those Privileges for the *Jews*, which *Antiochus Epiphanes* would have afterwards abolished,

(k) 1 Maccab. vii. 34—50. 2 Maccab. xv. 1—36. Josephus
ibid.

(l) 1 Maccab. viii. Josephus ibid.

(m) 2 Maccab.

iv. 11.

and sent them to *Rome*, where they were kindly received by the Senate, and a Decree was made, that the *Jews* should be acknowledged as Friends and Allies of the *Romans*, and a League of mutual Defence be thenceforth established between them. And a Letter was written from them to *Demetrius* (n) requiring him to desist from any more vexing the *Jews*, and threatening him with War, if he should not comply herewith. But before this Letter was delivered, or the Ambassadors returned with the Decree of the Senate to *Jerusalem*, *Judas* was dead.

For *Demetrius* having received an Account of the Defeat and Death of *Nicanor* (o) sent *Bacchides* with *Alcimus* the second time into *Judea*, at the head of a very potent Army made up of the prime Forces and flower of his Militia. *Judas* on the coming of this Army into *Judea* had no more than three thousand men with him to oppose them, who being terrified with the Strength and Number of the Enemy deserted their General all to eight hundred men, yet with these few *Judas* out of an over excess of Valour and Confidence dared engage the numerous Army of the Adversary; but being overborn by their numbers was slain in the Conflict; for which all *Judah* and *Jerusalem* made great Lamentation; and *Jonathan* and *Simon* his Brothers taking up his dead Body buried him honourably at *Modin* in the Sepulchre of his Forefathers.

The Apostates, and others, who were ill affected to the true Interest and Peace of their Country, (p) took the advantage of this Loss to lift up their Heads

(n) 1 Maccab. viii. 41, 42. Justin. lib. 36. cap. 3. *The Words of Justin in this place are: A Demetrio cum defecissent Judæi, amicitia Romanorum petita, primi omnium ex orientalibus libertatem receperunt facile tunc Romanis de alieno largientibus; i. e. The Jews when they revolted from Demetrius having sought the Friendship of the Romans were the first of the Nations of the East that regained their Liberty, the Romans at that time easily giving to others of that which was not their own.* (o) 1 Maccab. ix. 1 — 22. Josephus lib. 12. c. 19.

(p) 1 Maccab. ix. 23 — 27. Josephus Antiq. lib. 13. cap. 1.

again,

again, and act according to their evil Inclinations in all Parts of the Land, and hereby created great Disturbances in it. And moreover a very grievous Famine hapned at the same time, and the prevailing Faction having gotten most of the Provisions of the Land into their Power, this caused great Revoltings among the People, that so thereby they might come at Bread. And by this means *Alcimus* and his Party greatly increasing in Strength got the whole Land into their Power, and thereon the Government being in all Places put into the Hands of wicked Men, great Inquisition and Search was made for the Friends and Adherents of the *Maccabæans*, and such of them as could be taken being brought to *Bacchides* were put to Death with all manner of Cruelty and Indignity; by reason whereof there was sore Affliction and great Distress in *Israel*, such as had not been from the Days of the Prophets that returned from the *Babylonish* Captivity to that time, not excepting even the persecuting times of *Antiochus Epiphanes*. Whereon (q) for the remedy of this great Evil and Misery all that wished well to *Sion* flocked to *Jonathan*, and made him their Captain. And he thereon taking the Government upon him rose up in the place of *Judas* his Brother, and got Forces together to resist the Enemy; which *Bacchides* hearing of endeavoured to have gotten him into his Power, that he might put him to death; whereon *Jonathan* and *Simon* his Brother with those that were with them fled into the Wilderness of *Tekoa*, and there encamped near the River of *Jordan*, where being furrounded with a Morass on the one side, and the River on the other, they could not be easily come at. But that they might the better secure their Goods and Baggage from all the Events of War, (r) they sent all their Carriages under the Conduct of *John* the Brother of *Jonathan* and *Simon* to their Friends the *Nabatæans*

(q) 1 Maccab. ix. 28.—33. Josephus Antiq. lib. 13. cap. 1.

(r) 1 Maccab. ix. 35, 36. Josephus ibid.

to be deposited with them, till they should be in a better Condition again to receive them. But while *John* was on his way thither, the *Jambrians* a Tribe of the *Arabs* then living at *Medaba* formerly a City of the *Moabites* issued out from thence upon him, and having slain him, and those that were with him, took all that they had, and carried it away for a Prey.

Not long after (s) *Jonathan* and *Simon* understanding, that a great Marriage was to be Solemnized at *Medaba* between one of the chief Men of the *Jambrians*, and a Daughter of one of the prime Nobles of *Canaan*, and having gotten notice of the Day, when the Bride was to be conducted home to her Bridegroom, way-laid them in the Mountains, from whence having a full sight of the Bride's being carried on with great Pomp and Attendance, and the Bridegroom's marching out with like Pomp to meet and receive her, as soon as they perceived both Companies were joined together, they rose up against them from the place where they lay in ambush, and slew them all, excepting only some few that escaped by flying to the Mountains, and took all their Spoils, and having thus revenged the Death of their Brother returned again to their former Camp. Of which *Bacchides* (t) having received intelligence marched thither against them, and having made himself Master of the Pass that led to their Encampment assailed them in it on the Sabbath-day, expecting then to find no Resistance from them, because of the religious Veneration which he understood they had for that Day. But *Jonathan* reminding his People of the Determination, that was made in this Case in the time of *Mattathias* his Father, exhorted them valiantly to resist the Enemy, when thus pressed to it by necessity, notwithstanding it was the Sabbath-day, and all accordingly complied herewith, and in defence of themselves slew of the Assailants about a

(s) 1 Maccab. ix. 37 — 41. Josephus *ibid.* (t) 1 Maccab. ix. 43 — 53. Josephus *lib.* 13. cap. 1.

thousand Men; but finding that they must at length be overpowered by their Numbers, they cast themselves into the River *Jordan* and swam over to the other Side and so escaped. For *Bacchides* pursuing them no further returned again to *Jerusalem*, where having given Order for the fortifying of several Cities and strong Holds throughout *Judea* in places best convenient for it, he put strong Garrisons in them, that he might thereby the better keep the Country in subjection, and the easier suppress all those of the contrary Party that should rise up against him. And especially he took care to well repair and fortify the Fortrefs of Mount *Acra* in *Jerusalem*, and having fully furnished it with Men and Provisions he took of the Children of the chief Men of the Country, and put them into it, ordering them there to be kept as Hostages for the Fidelity of their Fathers and Friends, and so ended the Year.

In the next Year after (*u*) died *Alcimus*, the great Troubler of *Israel*. For after having by the power of *Bacchides* fully established himself in the Pontificate he set himself to make several alterations for the corrupting of the then well-settled state of the Jewish Religion, in order to the bringing of it to a nearer agreement with the Heathen. And whereas round the Sanctuary there was built by the order of the latter Prophets *Haggai* and *Zachariab* a low Wall or Inclosure called the (*v*) *Cbel* to serve for the separating of the holy part of the Mountain of the House from the unholy; and the Rule was that within this no uncircumcised Person was ever to enter, *Alcimus* in order to take away this distinction, and give the Gentile equal liberty with the *Jews* to pass into the Inner Courts of the Temple, ordered this Wall of partition to be pulled down. But while it was a doing he was

Anno 160.
Jonathan 1.

(*u*) 1 Maccab. ix. 54.—56. (*v*) See Lightfoot of the Temple, Chap. 17.

smitten by the hand of God with a Palsy, and suddenly died of it.

When (w) *Bacchides* saw that *Alcimus* was dead, for whose sake he came into *Judea*, he returned again to *Antioch*, and the Land had quiet from all Molestations of the *Syrians* for two years. It's most likely *Demetrius* had by this time received the Letters that were sent to him from the *Romans* in behalf of the *Jews*, and thereupon gave *Bacchides* orders to surcease his Vexations of that People, and that it was in obedience to those Orders, that on the death of *Alcimus* he took that occasion to leave that Country.

For (x) *Demetrius* about this time labouring all he could to get the *Romans* to favour him, was now more than ordinary cautious not to give them any offence, and therefore was the more ready to comply with any thing they should desire. It hath been before related in what manner he fled from *Rome*, when he was an Hostage there, and how contrary to the mind of the Senate he seized *Syria* and slew *Antiochus Eupator*, whom they had confirmed in that Kingdom, and there reigned in his stead; for which reason they being much displeased with him had not as yet saluted him King, nor renew'd the League with him, which they had made with his Predecessors. This *Demetrius* was very solicitous to have done, and in order thereto was at this time making use of all manner of Methods to gain their favour. And therefore hearing that the *Romans* had then three Ambassadors at the Court of *Ariarathes* King of *Cappadocia*, he sent *Menochares* one of his prime Ministers thither to treat with them about this matter, and on his return finding by the report, which he made him of what had passed in this Treaty, that the good Offices of these Ambassadors were absolutely necessary for the gaining of his point, he sent again to them, first into *Pamphylia*, and after

(w) 1 Maccab. ix. 57. (x) Polybius Legat. 120. p. 952.

that

that again to *Rhodes*, promising every thing, they should desire, and never leaving soliciting and pressing them, till at length by their interposition all was granted him, that he solicited for, and the *Romans* acknowledged him for King of *Syria*, and renewed the League of his Predecessors with him.

Whereon the next year after (y) he sent the same *Menochares* with others in a solemn Embassy to *Rome* for the further cultivating of their Friendship with him. They carried thither a Crown of Gold of the value of ten thousand gold pieces of Money for a Present to the Senate, in acknowledgement of the kind and free entertainment he had received from them, while he was an Hostage at *Rome* with them. And they also brought with them *Leptines* and *Isocrates* to be delivered into their hands for the death of *Octavius*. It hath been above related how this *Leptines* slew *Octavius* at *Laodicea* in *Syria*, while he was in that Country on an Embassy from the *Romans*. *Isocrates* was a talkative *Greek*, and by profession a Grammarian; he being then in *Syria* when this murder was committed undertook on all occasions to speak in the Justification of it; for which reason being taken into custody he grew distracted, and so continued ever after. But there was no occasion of seising *Leptines*, he freely offered himself to go to *Rome* there to answer for the Fact, and accordingly without any constraint accompanied the Ambassadors thither; and altho' he constantly owned the Fact, yet at the same time he as confidently assured himself, he should suffer no hurt from the *Romans* for it, and so it accordingly happened. As to the Ambassadors, the Senate received them with due respects, and kindly accepted of the Present they brought, but would not meddle with the Persons. The taking vengeance of these two Men they thought was too small a Satisfaction for

Anno 159.
Jonathan 2.

(y) Polybius Legat. 122. p. 954, 955. Appian. in Syriacis, Diodorus Siculus Legat. 25.

the murder of their Ambassador, and therefore they kept that matter still upon the same foot, reserving to themselves the further inquiry into it, and the demand from the whole Nation of the *Syrians*, (on whom in general they charged the guilt) of such satisfaction, as on a full and thorough cognizance of the cause should be adjudged adequate to it.

About this time (z) *Holophernes* the pretended elder Brother of *Ariarathes* King of *Cappadocia* laying claim to that Kingdom came to *Demetrius* to solicit his help for the recovering of it. *Ariarathes* the Father had to his wife *Antiochus* the daughter of *Antiochus the Great* King of *Syria*. She (a) having lived some years without Children, and therefore believing that she should never have any, to help the matter feigned herself to be with child, and thereon pretending to be delivered first of one son, and afterwards again of another by the same trick, she thus brought in two supposititious Children to be Heirs of the Royal Family, the first of which was called *Ariarathes*, and the other *Holophernes*. By which it appears, that the bringing in of false births for the inheriting of Crowns is no new thing in the world. But after the Queen proving truly to be with child, and being delivered without Fraud first of one daughter, and next of another, and in the last place of a son, she confessed the whole deceit. Whereon that the false sons might not be Heirs to the wrong of the true, they were sent away into foreign Parts, the eldest of them to *Rome*, and the other, which was this *Holophernes*, into *Ionia*, with sums of money sufficient there to educate and maintain them. And the true son, at first called *Mitbridates*, thenceforth taking his Father's name was declared his true heir, and accordingly after his death succeeded him in the Kingdom. And this is that *Ariarathes* King of *Cap-*

(z) Polybius lib. 3. p. 161. Appian. in Syriacis. Justin. lib. 35. cap. 1. Epitome Livii lib. 47. (a) Diodorus Sic. lib. 31. apud Photium in Bibliothecâ Cod. 244. p. 1160.

padocia, of whom we now speak, and against whom *Holopbernes* made the claim I have mentioned. *Demetrius* had not long before (b) offered him his Sister *Laodice* in marriage, but she having been widow to *Perseus* King of *Macedon* an Enemy to the *Romans*, and *Demetrius* himself not being yet in good grace with them, *Ariarathes* feared he might by this match give them offence, and therefore rejected the offer. This *Demetrius* resented, and while he was under these resentments *Holopbernes* came to him. And therefore having easily obtained his assistance, by the strength and power thereof (c) he expelled *Ariarathes*, though assisted by *Eumenes* King of *Pergamus*, and reigned in his stead. But (d) by his rapin, cruelty, and other Male-administrations, he soon made himself odious to all the People of his Kingdom.

This assistance, which *Eumenes* gave *Ariarathes*, was one of the last Acts of his life, for (e) he died soon after, having reigned at *Pergamus* thirty-eight years. By his will he bequeathed his Kingdom (f) to *Attalus* his Brother, who accordingly succeeded him in it. (f) He had a son by *Stratonice* his Queen, sister to *Ariarathes* the King of *Cappadocia* last mentioned, but he being an infant at the time of his Fa-

(b) Justin. lib. 35. cap. 11. Diodorus Siculus Legat. 24. (c) Justin. ibid. Polybius lib. 3. p. 161. Livii Epit. l. 47. Appian. in Syriacis. (d) Diodor. Sic. in Excerptis Valesii p. 335, 337. Polybius, as cited by Athenæus (lib. 10. p. 440.) tells us, That *Holophernes* King of *Cappadocia* held his Kingdom but a short time, because he neglected the Laws of his Country, and brought in the drunken songs, and the disorderly intemperance of the *Bacchinals*. (e) Strabo lib. 13. p. 624. He here saith that *Eumenes* reigned 49 years. But this is a manifest error in the copy from whence the Book was printed. For reckoning the years, which are said in the Roman History to have elapsed from the beginning of the reign of *Eumenes* to the end of the *Pergamenian* Kingdom, and deducting from them the years, which *Attalus* his brother, and after him *Attalus* his son (in whose death that Kingdom ceased) reigned, according to Strabo in *Pergamus* after him, there will remain only 39 years for the reign of *Eumenes*, in the beginning of the last of which he died, having reigned full 38 years, and entered only on the beginning of the 39th. (f) Strabo ibid. Plutarchus in Libro *πρὸς Ἀρριανόν*

ther's death was then incapable of administering the Government, and therefore *Eumenes* rather chose to put *Attalus* into the present possession of the Crown, reserving to his son the next succession after him. And *Attalus* deceived not his Expectation herein; for after his Brother's death he married his wife, and took care of his son, and left him his Kingdom at his death, after he had reigned in it twenty years, preferring him herein to his own sons, for the sake of that trust which his Brother had reposed in him, as will be hereafter related in its proper place.

Jonathan having had two years quiet, and thereby brought his affairs to some settlement in
Anno 158. *Judaea*, (g) the adverse faction being here-
Jonathan 3. by excited with envy against him sent to the Syrian Court at *Antioch*, and there procured that *Bacchides* was again ordered into that land with a great Army. The Authors of this mischief proposed to seize *Jonathan*, and all those of his party, in one and the same night throughout the land, as soon as the Army should arrive to back them in the enterprise, and all things were accordingly laid in order to it. And therefore *Bacchides* on his entering the borders of *Judaea* sent them letters to appoint the time for the executing of the Plot in the manner as had been concerted between them. But the design being discovered, *Jonathan* got his Forces together, (h) seized fifty of the conspirators, and having put them to death thereby quelled all the rest; and so the whole mischief, that was intended against him, was totally quash'd and defeated. But not being strong enough to stand against so great a force as *Bacchides* brought against him (i) he retired to *Bethbasi* a place strongly situated in the wilderness, and

(g) 1 Maccab. ix. 58——61. Josephus Antiq. lib. 13. c. 1.
 (h) Josephus relates the matter, as if *Bacchides* had put these 50 men to death out of anger for the disappointment, but according to the first Book of Maccabees it can be understood no otherwise than as I have here related it.
 (i) 1 Maccab. ix. 62——68. Josephus Antiq. lib. 13. cap. 1.

having well repaired its former fortifications, and furnished it with all things necessary, he there purposed to make defence against the Enemy. Whereon *Bacchides* marched thither with all his Army to besiege him, and called thither to him all the *Jews* that were in the *Syrian* interest, to assist him herein. On his approach *Jonathan* left *Simon* his Brother with one part of his Forces to defend the place, and he with the other part took the Field to harass the adversary abroad; and accordingly he did cut off several of their parties, as they went out to forage, smote and destroyed others that adhered to them, and sometimes made impressions upon the out-skirts of those that lay at the siege to the disturbing and disordering of the whole Army. And at the same time *Simon* as valiantly did his part in *Bethbasi*, strenuously defending himself therein, making frequent Sallies, and burning the Engines of war provided against the place. By (i) which success of the two brothers *Bacchides* being made weary of the war, grew very angry with those who had been the Authors of bringing him into it, and having put several of them to death purposed to raise the Siege and depart the Country, of which *Jonathan* having notice took hold of the opportunity to send messages to him for an accommodation, which *Bacchides* gladly receiving made Peace with *Jonathan* and his Party, and all prisoners being thereon restored on both sides *Bacchides* swore that he would never more do any harm to the *Jews* as long as he should live, which he accordingly made good. For as soon as the Peace was ratified and executed on both sides, he departed, and never afterwards came any more into that Country. Whereon *Jonathan* settled in Peace at *Michmasb*, a Town lying to the North of *Jerusalem* (k) at the distance of nine miles from it, and there governed *Israel* according to the Law, cut off all that apostate-

(i) 1 Maccab. ix. 69 — 73. Josephus Antiq. lib. 13. cap. 1, & 2. (k) Eusebius & Hieronymus.

tised from it, and restored again Justice and Righteousness in the land, and reformed, as far as he could, all that was amiss either in Church or State.

Ariarathes being driven out of his Kingdom of *Cappadocia* by *Demetrius* and *Holophernes*,
Anno 157. in the manner as hath been above related, (l) came to *Rome* for Relief. And
Jonathan 4. thither came also Ambassadors from *Demetrius* and *Holophernes*, to justify what they had done against him. Who being able speakers, and making their appearance with great splendor and show of riches, as coming from Princes in possession of their Kingdoms, easily overbore by the power of their Oratory, and the power of their Interest, a poor exiled Prince, who had no one else to speak for him, or any other interest to support him in his cause, save only the justice of it; and therefore they obtained the determination of the Senate on their side against him. However (m) seeing *Ariarathes* had been formerly declared, and often owned as a Friend and Ally of the *Romans*, they would not wholly dispossess him, but ordered him and *Holophernes* to reign together. But this Partnership did not last long. For *Holophernes* having by his many Male-administrations utterly alienated the affections of the *Cappadocians* from him, they were all ready to declare against him for *Ariarathes* on the first occasion that should offer. Of which *Attalus* King of *Pergamus* being fully informed (n) sent *Ariarathes* such assistance, as enabled him to drive *Holophernes* out of the Country, and again reinstate himself in the possession of the whole Kingdom. Hereon *Holophernes* retreated to *Antioch*, carrying thither with him a Treasure sufficient to support him. For before this turn of his affairs, suspecting that which happened, (o) he got together a great

(l) Polybius Legat. 126. p. 958. (m) Appian. in Syriacis. Zonaras ex Dione. Livii Epitome lib. 47. (n) Polybius in Excerptis Valesii p. 196. Zonaras ex Dione. (o) Polybius in Excerptis Valesii p. 171, 173.

sum of money to the value of four hundred Talents of silver, and deposited it with the (p) *Prienians*, among whom he had been bred, as a reserve for all events. This money *Ariarathes* after the recovery of his Kingdom demanded of the *Prienians*, as that which of right belonged to him, because raised out of the Revenues of his crown. But the *Prienians* being of old famous for their justice resolved to make good that character on this occasion, and therefore would not be induced by any solicitations or threats to pay him the money; but tho' they suffered much both from *Attalus*, as well as from *Ariarathes*, for the refusal, continued true to their trust, and restored the whole sum to *Holophernes*; and with this money he might have lived in plenty and ease at *Antioch*, could any thing less than reigning have there contented him.

Ptolemy Physcon, King of *Libya* and *Cyrene*, having by his ill and cruel management of the Government, and his very wicked and vicious conduct, justly incurred the general dislike and odium of his Subjects, it hapned (q) that some of them lying in wait for him fell upon him, and wounded him in several places, thinking to have slain him. This he charged upon King *Philometor* his Brother, and as soon as he was recovered, he went again to *Rome* with his complaint against him, shewing the Senate the scars of his wounds, and accusing him of having imployed the Assassins from whom he received them. And altho' King *Philometor* was (r) a person of so great benignity

Anno 156.
Jonathan 5.

(p) Priene was a City of Ionia situated on the North side of the River Meander over-against Myus. It was the City of Bias the Philosopher, and from the Justice there practised in his time *Justitia Prienenfis* became a Proverb. Strabo lib. 14. p. 636. (q) Polybius Legat. 132. p. 961. (r) Polybius in excerptis Valefii p. 197. gives this Character of him, that he was a Prince of so much Clemency and Benignity, that he did never put to death any of his Nobles, or so much as any one Citizen of Alexandria

nity and good-nature, that of all men living he was the most unlikely ever to have given the least countenance to such a fact, yet the Senate, by reason of the disgust which they had conceived against him for his not submitting to their Decree about *Cyprus*, yielded so easy an ear to this false accusation, that taking it all to be true, they would not so much as hear what the Ambassadors of *Philometor* had to say on the other side for the refutation of this charge, but ordered them forthwith to be gone from *Rome*, and then sent five Ambassadors to conduct *Physcon* to *Cyprus*, and put him in possession of that Island, and wrote letters to all their Allies in those Parts to furnish him with Forces for this purpose.

By which means *Physcon* having gotten together an Army which he thought sufficient for
Anno 155. the compassing of his design landed with
Jonathan 6. them on the Island for the possessing of himself of it; but being there (*s*) encountered by *Philometor*, he was vanquished in Battle, and forced into *Lapitho* a City in that Island; where being pursued, shut up, and besieged, he was at length taken Prisoner in the place, and delivered into the hands of *Philometor*, who out of his great clemency dealt much better with him than he deserved. For although his demerits were such, as might justly have provoked from him the utmost severities, yet he remitted all; and not only pardoned him, when his offences against him were such, as every body else would have judg'd unpardonable; but also restored to him *Libya* and *Cyrene*, and added some other Territories to them to compensate for his detaining *Cyprus* from him; and hereby the War between the two Brothers was wholly ended, and never after again reviv'd, the *Romans* being ashamed it seems any more to oppose

during all his reign. And altho' his Brother had many times provoked him by offences in the highest degree deserving of death, yet he always pardoned him, and treated him at no time otherwise than with the affection of a kind Brother. (*s*) Polybius in excerptis Valesii p. 197. Diodorus Siculus in Excerptis Valesii p. 334, 337.

them.

themselves against so generous a Clemency. For there is no more mention from this time of their any further Interposal in this matter.

Philometor having thus finished the *Cyprian* War against his Brother, left the Command of that Island on his return to *Alexandria* to *Archias* one of the chief of his Confidants. But he was deceived in the Man. For he had not been long in this trust, (s) ere he agreed with *Demetrius* King of *Syria* for five hundred Talents to betray the Island to him. But discovery being made hereof, he hanged himself to avoid the Punishment which that Treachery deserved. He had formerly with great Fidelity adhered to his Master when he was driven out of his Kingdom, and (t) accompanied him to *Rome* when he went thither for help in his Distress. But tho' his Fidelity was of proof in that case, it was not so in this other. For being a greedy Man he could not hold out against Money, and therefore sold himself for the Sum I have mentioned, and perished in the Bargain.

Demetrius giving himself wholly up to Luxury and Ease, lived at this time a very odd and slothful Life. For having (v) built him a *Castle* near *Antioch*, and strongly fortified it with four Towers, he there shut himself up, and casting off all care of the publick, devoted himself wholly to his Ease and his Pleasures, the chief of which last was drinking, which he indulged to that excess, that (u) he was usually drunk for the major part of every day that he there lived. Whereby it came to pass, that no Petitions being admitted, no Grievances redressed, nor any Justice duly administered, the whole business of the Government was at a stand, which justly giving disgust to all his Subjects, they entered into a Conspiracy for the deposing of him. And *Holophernes* then living at *Antioch* (w)

Anno 154.
Jonathan 7.

(s) Polybius in Excerptis Valefii, p. 170. (t) Diodorus Siculus in Excerptis Valefii, p. 322. (v) Josephus Antiq. lib. 13. cap. 3. (u) Athenæus lib. 10. p. 440. (w) Justin. lib. 35. cap. 1.

joined with them in it against his Benefactor, hoping on the Success thereof to ascend his Throne, and there reign in his stead. Of which discovery being made, *Holopbernes* was thereon clap'd up in Prison. For *Demetrius* thought fit not to put him to death, that he might still have him in reserve to let loose upon *Ariarathes*, as future occasions should require. However notwithstanding this detection the Conspiracy still went on. For *Ptolemy* being disgusted by *Demetrius's* late attempt upon *Cyprus*, and *Attalus* and *Ariarathes* being alike provoked by the Wars which he had made upon them on the behalf of *Holopbernes*, they all three joined together for the encouraging of the Conspirators against him, and imployed *Heraclides* to suborn one to take on him the pretence of being Son to *Antiochus Epiphanes*, and under that Title to claim the Crown of *Syria*. This *Heraclides* was, as (x) I have before related, a great Favourite of *Antiochus Epiphanes*, and his Treasurer in the Province of *Babylon*, while *Timarchus* his Brother another like Favourite of that King's was Governor of it. But on the coming of *Demetrius* to the Crown, these two Brothers being found to have been guilty of great Misdemeanours, *Timarchus* was put to death; but *Heraclides* making his escape out of the Kingdom took up his Residence at *Rhodes*, (y) where being put on work to form this Plot, and having accordingly found out in that Place a Youth of very mean and obscure Condition called *Balas*, that was every way fit for the purpose, he dressed him up, and thoroughly instructed him for the acting of his part in it.

And when he had thus exactly formed him for the Imposture, he first procured him to be owned by the three Kings above-mentioned; and then (z) carried him to *Rome*,

Anno 153.
Jonathan 8.

(x) Part II. Book III. under the Year 175, and Book IV. under the Year 162. (y) That *Balas* was of *Rhodes* is said by *Sulpitius Severus*, lib. 2. cap. 22. that he was an Imposter is said by all, vide *Livii Epitomen*, lib. 52. *Appianum* in *Syriacis*. *Athenæum*, lib. 5. p. 211. *Polybium Legat.* 140. p. 968. & *Justinum*, lib. 35. cap. 1. (z) *Polybius Legat.* 138. p. 966.

taking

taking along with him *Laodice*, who was truly the Daughter of *Antiochus Epiphanes*, thereby to give the better colour to the Fraud; and on his arrival thither by his craft and sedulous Solicitation gained him to be owned there also, and (a) procured from the Senate a Decree in his behalf, not only to permit him to return into *Syria*, for the recovery of that Kingdom, but likewise to have their assistance in order to it. For the Senators, though they plainly enough discerned all to be Fiction and Imposture that was alledged on the behalf of *Balas*, yet out of Disgust to *Demetrius* they struck in with it, and made this Decree in favour of the Impostor; by virtue whereof he raised Forces, and with them sailing to *Ptolemais* in *Palestine* (b) seized that City, and there by the name of *Alexander* the Son of *Antiochus Epiphanes* took upon him to be King of *Syria*, and great numbers out of their disaffection to *Demetrius* flocked thither to him.

This brought *Demetrius* out of his Castle to provide for his Defence, in order whereto (c) he got all the Forces together that he could, and *Alexander* armed as fast on his Part. And the assistance of *Jonathan* being like to carry great weight with it to that side he should declare for, both courted his Friendship. And first (d) a Letter was wrote to him from *Demetrius*, constituting him the King's General in *Judæa*; and authorising him to raise Forces, and provide them with Arms to come to his Assistance; and commanding that the Hostages, which were in the Fortrefs at *Jerusalem*, should be delivered to him. *Jonathan* on the receiving of this Letter went up to *Jerusalem*, and caused it there to be read in the hearing of those in the Fortrefs, and then by virtue of it demanded the Hostages; which they accordingly delivered to him. For finding him invested with such

(a) Polybius Legat. 140. p. 968. (b) 1 Maccab. x. 1. Josephus Antiq. lib. 13. cap. 3. (c) 1 Maccab. x. 2. (d) 1 Maccab. x. 3—9. Josephus Antiq. lib. 13. cap. 4.

Authority from the King they were afraid, and durst not withstand him in this matter. And therefore all the Hostages, which *Bacchides* had taken of the *Jews*, and shut up in that Fortrefs for the securing of the fidelity of their Fathers and Friends to the *Syrian* Interest, being restored to those from whom they were taken, and the restraint put upon them hereby again removed, great numbers flocked to *Jonathan* for the strengthening of him; whereby he grew to such Power, that (e) those Forces, which *Bacchides* had placed in Garrisons all over the Country, finding themselves not strong enough to hold out against him, left their Fortresses and fled away; only *Bethsura* and the Fortrefs at *Jerusalem* still held out. For the Garrison Soldiers in both these two Places being most of them Apostate *Jews*, they had no where else to flee to, and therefore in this desperate Case had nothing else to depend upon but by standing out to defend themselves to the utmost. Hereon *Jonathan* settling at *Jerusalem* began to repair the City, and new fortify it on every side, and caused the Wall round the Mountain of the Temple, which had been pulled down by *Antiochus Eupator*, to be again rebuilt.

Alexander hearing what *Demetrius* had done to gain *Jonathan* on his side (f) sent also his Proposals to him; whereby he granted to him, that he should be High-Priest of the *Jews*, and be (g) called the King's Friend; and he sent him (h) a purple Robe, and a Crown of Gold, as Ensigns of the great Dignity which he thereby invested him with, (none but Princes and Nobles of the first Rank being allowed in those days to be clothed in Purple.) Of which

(e) 1 Maccab. x. 10——14. Josephus Antiq. lib. 13. cap. 4.
 (f) 1 Maccab. x. 15——20. Josephus Antiq. lib. 13. cap. 5.
 (g) Those that were the Nobles under the Macedonian Kings were called the King's Friends, in like manner as with us all that are of the Nobility are called the King's Cousins. (h) To wear a Purple Robe among the Macedonians, was a Mark of High Nobility, and it was also the same among other Nations. Hence *purpurati* signifies such as are noble.

Demetrius having received notice (i) resolved to outbid *Alexander*, for the gaining of so valuable an Ally, and therefore sent a second message to *Jonathan*, offering all that *Alexander* did, with the addition of many other extraordinary Grants and Privileges both to him and all his People, in case he would declare for him and come to his assistance. But it being remembered how bitter an Enemy he had been to all that adhered to the true *Jewish* Interest, and how much Ruin and Oppression he had brought upon that whole Nation, they durst not confide in him; but looking on all his Offers to be only such as were extorted from him by the necessity of his Affairs, and which he would all immediately contravene and revoke, whenever his Fortunes should be again restored, they resolved rather to enter into League with *Alexander*. And therefore *Jonathan* (ij) accepting of his Grant of the High-Priest's Office, and having also for it the Consent of all the People, did on the Feast of Tabernacles, which soon after ensued, put on the Pontifical Robe, and then officiated as High-Priest, after that Office from the death of *Alcimus* had been now vacant seven years. And from this time the Office of High-Priest of the *Jews* became settled in the Family of the *Asmonæans*, and continued in it for several Descents, till the time of *Herod* (k) who changed it from an Office of Inheritance to that of Arbitrary Will and Pleasure. For from that time those that were in Power, did put in and put out the High-Priests, as they thought fit, till at length the Office was extinguish'd in the Destruction of the Temple by the *Romans*. From the time of the return from the *Babylonish* Captivity the Office of High-Priest of the *Jews* had been in the Family of *Jozadack*, and was transmitted down in it by lineal Descent to *Onias* the third of the Name that

(i) 1 Maccab. x. 21—47. Josephus Antiq. lib. 13. cap. 5.

(ij) 1 Maccab. x. 21. Josephus ibid. (k) Josephus Antiq. lib. 15. cap. 3. Eusebius de Demonstratione Evangelica, lib. 8.

was in that Office; who being outed of it by the Fraud of *Jafon* his Brother, and he again by the like Fraud of *Menelaus*, another of those Brothers, *Alcimus* was next after the death of *Menelaus* put into this Office by the Command of the King of *Syria*. *Josephus* tells us, that he was not of the Pontifical Family, by which he means no more, than that he was not of the Descendants of *Jozadack*, tho' of the Family of *Aaron*. For that he (l) is said to be, and that was enough to qualify him for the Office, every Descendant of *Aaron* being equally capable of it. Whether the *Asmoneans* were of that race of *Jozadack* or not, is not any where said. Only this is certain, that they were of the Course (m) of *Joarib*, which was (n) the first Class of the Sons of *Aaron*. And therefore on the failure of the former Pontifical Family (which had then hapned on the flight of *Onias* the Son of *Onias* into *Egypt*) they had the best right next to succeed. And with this right *Jonathan* took the Office, when nominated to it by the King then reigning in *Syria*, and also elected thereto by the general Suffrage of all the People of the Land.

Both Kings having with their Armies taken the Field, *Demetrius*, who wanted neither
 Anno 152. Jonathan 9. Courage nor Understanding, when out of his drunken Fits, (o) in the first Battle had the Victory, but he gained no advantage by it. For *Alexander* being (p) speedily recruited by the three Kings that first set him up, and strongly supported by them, and having also the *Romans* and *Jonathan* on his side, was enabled thereby still to maintain his Cause. And the *Syrians* continued, out of the averfion they had to *Demetrius*, still to make desertions from him. Whereon *Demetrius* fearing where all this might end, (q) sent his two Sons *Demetrius* and *Antiochus* (who both afterwards reigned

(l) 1 Maccab. vii. 14. (m) 1 Maccab. ii. 1. (n) 1 Chron. xxiv. 7. (o) Justin. lib. 35. cap. 1. (p) Justin. ibid. (q) Livii Epitome, lib. 52. Justin. lib. 35. cap. 2.

in *Syria* to *Cnidus*, and there committed them with a great Treasure to the care of a Friend of his, which he had in that City, that so in case the worst should happen to him in this War, they might there be secured out of the reach of any fatal Stroke from it, and be reserved for such future turn of Affairs, as Fortune should afterward offer in their Favour.

About this time there appeared another Impostor, one (r) *Andriscus* of *Adramyttium* in *My-sia*, a young man of as mean Condition in that place, as *Alexander* had been at *Rhodes*, who thinking to play the same game for the Kingdom of *Macedon*, that the other had for the Kingdom of *Syria*, pretended to be Son to King *Perseus*, who last reigned in *Macedon*, and taking on him the name of *Philip* by virtue of this Title claimed to reign in that Country; but finding his Pretence at that time to be but little regarded there he applied himself to *Demetrius* at *Antioch*, hoping that since the *Romans* had encouraged one Impostor against him, he might the easier be induced to encourage another against them. But *Demetrius* seeing plainly through the falseness of his Pretence caused him to be seized and sent to *Rome*. This he did, either that he thought hereby to ingratiate himself with the *Romans*, or else rather, that he would not countenance a Fraud, which was the same with that, which he was then suffering under. But on this impostor's being delivered at *Rome*, the *Romans* despising and neglecting him, (s) he made his escape thence into *Macedonia*, where he kindled such a War as cost the *Romans* the Expence of a great deal of Time, and also a great deal of Blood and Treasure again to quench it.

In the interim, the two Contenders for the Crown

(r) Epitome Livii, lib. 48, 49. (s) Epitome Livii, lib. 49, 50.
L. Florus lib. 2. c. 4. Eutropius, lib. 4. Valleius Paterculus, lib. 1.

Anno 150.
Jonathan 11.

of Syria having drawn together all their forces, (t) committed the determination of their cause to a decisive Battle. In the first onset *Demetrius's* left wing put the opposite wing of the Enemy to flight, but pursuing them too far, (a fault in War which hath lost many Victories, and yet is still committed) by the time they came back, the right wing, in which *Demetrius* fought in person, was overborn, and he slain in the rout. As long as he could face the Enemy he omitted nothing either of Valour or Conduct for the obtaining of better Success, but at length in the Retreat his Horse having plunged him into a Bog, they that pursued him there shot at him with their Arrows till he died, after having reigned in Syria twelve Years.

Alexander by this Victory having made himself Master of the whole Syrian Empire (u) sent to *Ptolemy* King of Egypt, to desire that *Cleopatra* his Daughter might be given him in marriage, which *Ptolemy* consenting to, carried her to *Ptolemais*, and there married her unto him. *Jonathan* being invited to the Wedding (w) went thither, and was received with great favour by both Kings, especially by *Alexander*, who to do him the greater Honour caused him to be clothed in Purple, and ordered him to be enrolled among the chief of (x) his Friends, and to take place near him among the first Princes of his Kingdom. And he constituted him also General of his forces in *Judea*, and gave him the Office of (y) *Meridarches*

(t) 1 Maccab. x. 48—50. Justin. lib. 35. cap. 1. Josephus Antiq. lib. 13. cap. 5. Appian. in Syriacis. Polybius lib. 3. p. 161.

(u) 1 Maccab. x. 51—58. Josephus Antiq. lib. 13. cap. 7.

(w) 1 Maccab. x. 59—66. (x) i. e. of the Nobles of his Kingdom. For under the Macedonians the Nobles had the Stile of the King's Friends.

(y) i. e. Chief Sewer, which is an Office one of the Electors bears in the German Empire. Grotius thus explains the Word in his Comment on the Maccabees. 1 Maccab. x. 65. xi. 27. & 3 Maccab. p. 796. But in his

Com.

ridarches in his Palace; And whereas many that malign'd him came to *Ptolemais* there to prefer Libels of Accusation against him, *Alexander* would receive none of them, but caus'd it to be proclaimed all over the City, that no one should presume to speak evil of him, whereon all his Enemies fled from thence, and *Jonathan* returned with Honour again into *Judea*.

Onias, the Son of *Onias*, who on his being disappointed of the High-Priesthood on the death of his Uncle *Menelaus* fled into *Egypt* (as hath been above related) there so far ingratiated himself with King *Ptolemy Philometor* and *Cleopatra* his Queen, that he (z) gained the chief of their Confidence in all their Affairs. For he was a great Soldier, and a great Politician; and thereby became advanced to the highest Post both in the Army, and in the Court; and having by the strength of his Interest introduced another Jew called *Dositheus* into the like favour, they two had the chief management of the Government during the latter end of *Philometor's* reign. And *Onias* having this power and interest with the King made use of at this time (a) to obtain from him License to build a Temple for the Jews in *Egypt* like that at *Jerusalem*, with a Grant for him and his Descendants to be always High-Priests in it. For the obtaining of the King's consent hereto he set forth to him, that the building of such a Temple for the Jews in *Egypt* would be for the interest of his Crown; that *Jerusalem* being within the Territories of the King of *Syria*, the going of the *Egyptian* Jews thither annually

Anno 149.
Jonathan 12.

Comment on Matthew xix. 28. he expounds it rather to denote the Governor of a Tribe or Province; and if it be so taken here, and be understood to mean, that *Jonathan* was rather made Governor of some part of the Syrian Empire, than Governor and Orderer of the Parts and Dishes of the Feast at the Royal Table, perchance this interpretation may reach the truth nearer than the other. (z) Josephus contra Apionem lib. 2.

(a) Josephus Antiq. lib. 13. cap. 6. & lib. 20. cap. 8. & De Bello Judaico lib. 7. cap. 30.

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to worship might give occasion for the seducing of them to the *Syrian* interest; that therefore it ought to be prevented; and that the building for them a Temple in *Egypt* would not only most effectually do this but also draw many other *Jews* thither from *Judea*, and other Parts, for the better peopling and strengthening of his Kingdom. But his greatest difficulty was to reconcile the *Jews* to this new Invention, their constant Notion having hitherto been, that *Jerusalem* only was the place, which God had chosen for his worship; and that it was sin to sacrifice to him upon any Altar elsewhere. To satisfy them as to this he produced to them the Prophecy of *Isaiab*, where it is said (b) *In that day shall five Cities in the Land of Egypt speak the Language of Canaan, and swear to the Lord of Hosts; One shall be called the City of Destruction. In that day shall there be an Altar unto the Lord in the midst of the Land of Egypt, and a Pillar at the border hereof unto the Lord.* And having interpreted this place of Holy Scripture (which was truly meant only of the future State of the Gospel in that Country) 'as if it respected the then present times, he prevailed with all of his Nation in *Egypt* to understand it so too, and thus served his purpose by it. And therefore having thus gained the King and also the *Jews* that were in *Egypt* to approve of his project, (c) he immediately set about the building. The place, which he chose for it, was a plot of Ground within the *Nomos* or Prefecture of *Heliopolis* at the distance of about 24 miles from *Memphis*, where had formerly stood an old Temple of *Bubastis* (which was another name of *Isis* the great Goddess of the *Egyptians*) but it was then wholly neglected and demolished, and therefore having rid the ground of its ruins and rubbish he there built upon the same spot his new Jewish Temple. He made it exactly according to the Pattern of that at *Jerusalem*, tho' not altogether so high nor so

(b) *Isaiab* xix. 18, 19. (c) *Josephus* *ibid.*

sumptuous,

sumptuous, and there he placed an Altar for Burnt-Offerings, an Altar of Incense, a Shew-bread Table, and all other Instruments and Utenfils necessary for the Jewish service in the same manner as in the Temple at *Jerusalem*, save only that he had not there a Golden Candlestick of seven Branches in the Holy Place, as was in that other Temple, but instead of it had one great Lamp hung there in its place by a Golden Chain from the Roof of the House. It is the opinion of a (d) very learned man, that he was led to the choice of the Præfecture of *Heliopolis* for the erecting of his Temple in it by the same Prophecy of *Iaiab* above recited, as then reading in the *Hebrew* Text the word *Hacheres* for the word *Haberes*; As if instead of *Air haberes yeamer Leæbath* (i. e. *One shall be called the City of destruction*, as in our English Translation) the reading then was *Air bacheres yeamer Leæbath* (i. e. *One shall be called City of the Sun*, i. e. *Heliopolis*, for that name in Greek signifieth (e) *the City of the Sun*.) And so much must be said for this conceit, that in the *Hebrew* Alphabet the Letter ח (i. e. Ch.) and the Letter ה (i. e. H) are so much alike, that they may by Transcribers very easily be mistaken the one for the other, and thereby a various reading be made in that place. And it is certain that in the time of *Jonathan Ben Uzziel* the *Chaldee* Paraphrafer of the Prophets, who lived not much above an hundred years after the erecting of this Temple, there was a doubt, whether *Cheres*, or *Heres*, was the true reading in that place, tho' there be no *Keri Cetib* at it, and therefore in paraphrasing of that Text he took both in, and renders the place, *The City of the Temple of the Sun, which is to be destroyed, shall be said to be one of them*. For which Interpretation no other reason can be given, but that it

(d) Josephus Scaliger in *Animadversionibus ad Chronologica Eusebii* sub numero 1856. p. 144. (e) *This last reading Jerom follows. For he renders the place Civitas Solis vocabitur una, i. e. One of them shall be called the City of the Sun.*

being then uncertain, which of the two Readings was the true one, he solv'd the difficulty by taking in both. But the true reason why *Onias* built his Temple in this place was, he had the Government of this *Nomos* or Præfecture under the King, and had there given unto him a large Territory, whereon he built a City, which from his name he called (f) *Onion*, and planted all that Territory with *Jews*, and therefore he could not find a place more to the advantage and convenience either of himself or his people any where else for it. And after he had thus built his Temple, he surrounded the *Area*, within which it stood, with an high brick wall, and placed Priests and *Levites* to officiate in it, and from that time the divine service was therein daily carried on in the same manner, and order, as in the Temple at *Jerusalem*, till at length after the destruction of *Jerusalem* and its Temple, this Temple also (g) was first shut up, and afterwards wholly demolished and destroyed with the City of *Onion*, in which it stood, by the command of *Vespasian* the Roman Emperor, about two hundred twenty four years after it had been first built.

In favour of this Temple of *Onias* the Septuagint render the passage of *Isaiah* above-mentioned Πόλις Ἀσεδεκ κληθήσεται ἡ μία πόλις, i. e. one of the Cities shall be called *Asedek*, intimating thereby, as if the original were neither *Air Haberes*, nor *Air Hacheres*, but *Air Hazzedek*, i. e. the City of righteousness; which is a plain corrupting of the Text to make it speak for the honour and approbation of the Temple of *Onias*, which was there built. From whence these

(f) When Antipater and Mithridates were marching with Forces to the assistance of Julius Cæsar in his Alexandrian War, Josephus tells us (Antiq. lib. 14. cap. 14.) that they were opposed in their passage by the Egyptian Jews, who were οἱ τὴν Ὀνίς λεγόμενὴν χώραν κατοικοῦντες. i. e. Inhabitants of the Region called the Region or Territory of *Onion*, i. e. of the City *Onion* built by *Onias*, and so called by his name, which Region or Country the same Josephus tells us *Onias* planted all over with Jews. (g) Josephus de Bello Judaico lib. 7. cap. 30.

two inferences are plainly deducible. 1st, That the *Greek Translation* of the *Hebrew Scriptures*, which we call the *Septuagint*, was made by the *Jews* of *Egypt*, who worshipped God at the Temple of *Onias*; and 2dly, That this part of it, which gives us the version of *Isaiah* (and the same may be said as to the other Prophets) was made after that Temple was built; which agrees exactly with what I have above written of the Original of this version, that is, 1. That it was first made for the use of the Hellenistical *Jews* of *Alexandria*. 2. That it was not made all at the same time, but by parts at different times, as they needed it for the use of their Synagogues. 3. That they needed it for that use, as soon as there was a necessity for the reading of the Scriptures in the *Greek Language* in the said Synagogues. 4. That this necessity begun as soon as the *Greek* became the common Language of the *Jews* in that place, and their own was worn out and forgot among them, which hapned about the time of *Ptolemy Philadelphus* King of *Egypt*. 5. That till the time of the *Maccabees* the Law only having been read in their Synagogues, till that time they needed none other of the Scriptures, but the Law only, to have been translated for this use, and therefore till then no more of them than the Law was put into the *Greek Language*. 6. That when the *Jews* of *Jerusalem* in the time of the *Maccabees* (that is of the three Brothers, *Judas*, *Jonathan*, and *Simon*, whose History under the name of *Maccabees* is written in the Apocryphal Scriptures) had brought in the Prophets also to be read in their Synagogues, on the occasion I have above-mentioned, and the *Jews* of *Alexandria*, *Egypt*, *Libya* and *Cyrene*, thought fit to follow their Example herein, this made it necessary for them to have the Prophets also translated into *Greek* for this purpose, which being most certainly not done till after the time of the *Maccabees* (for sooner we cannot suppose the usage to have been propagated from *Jerusalem* so far as into *Egypt*, and the thing there settled)

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two inferences are plainly deducible. 1st, That the *Greek Translation* of the *Hebrew Scriptures*, which we call the *Septuagint*, was made by the *Jews* of *Egypt*, who worshipped God at the Temple of *Onias*; and 2dly, That this part of it, which gives us the version of *Isaiab* (and the same may be said as to the other Prophets) was made after that Temple was built; which agrees exactly with what I have above written of the Original of this version, that is, 1. That it was first made for the use of the Hellenistical *Jews* of *Alexandria*. 2. That it was not made all at the same time, but by parts at different times, as they needed it for the use of their Synagogues. 3. That they needed it for that use, as soon as there was a necessity for the reading of the Scriptures in the *Greek Language* in the said Synagogues. 4. That this necessity begun as soon as the *Greek* became the common Language of the *Jews* in that place, and their own was worn out and forgot among them, which hapned about the time of *Ptolemy Philadelphus* King of *Egypt*. 5. That till the time of the *Maccabees* the Law only having been read in their Synagogues, till that time they needed none other of the Scriptures, but the Law only, to have been translated for this use, and therefore till then no more of them than the Law was put into the *Greek Language*. 6. That when the *Jews* of *Jerusalem* in the time of the *Maccabees* (that is of the three Brothers, *Judas*, *Jonathan*, and *Simon*, whose History under the name of *Maccabees* is written in the Apocryphal Scriptures) had brought in the Prophets also to be read in their Synagogues, on the occasion I have above-mentioned, and the *Jews* of *Alexandria*, *Egypt*, *Libya* and *Cyrene*, thought fit to follow their Example herein, this made it necessary for them to have the Prophets also translated into *Greek* for this purpose, which being most certainly not done till after the time of the *Maccabees* (for sooner we cannot suppose the usage to have been propagated from *Jerusalem* so far as into *Egypt*, and the thing there settled)

it must from hence follow that it must not have been done till after the building of *Onias's* Temple also, that having been built in the eleventh year of the Government of *Jonathan* the second of those *Maccabees*, as I have here placed it.

About this time (b) there arose a great Sedition at *Alexandria* between the *Jews* and the *Samaritans* of that City; the former holding *Jerusalem*, and the other Mount *Gerizim*, to be the place where according to the Law God was to be worshipped, they did run their contentions about this point so high, that at length they came to open Arms. Whereon for the quelling of this disturbance a day was appointed for the hearing and determining of the dispute before King *Ptolemy* and his Council. The point in contest was, whether by the Law of *Moses*, *Jerusalem* or Mount *Gerizim* was the place, where God was to be worshipped by *Israel*; and Advocates were appointed on each side to argue and plead the cause, wherein the *Samaritans* failing of that proof, which they pretended to, their Advocates were put to death for making the Contention, and so the whole disorder ceased.

Alexander Balas having gotten into the possession of the Crown of *Syria* by the means I have mentioned, thought now, that he had nothing else to do, but to glut himself in the enjoyment of all those vicious pleasures of Luxury, Idleness, and Debauchery, which the plenty and power, he was then invested with, could afford him. And therefore (i) giving himself wholly up to them, and spending most of his time with lewd women, which he had in a great number got about him, he took no care at all of the Government, but left it wholly to the (k) administration of a favourite of his called *Ammonius*, who managing himself in it

(b) *Josephus Antiq. lib. 13. cap. 6.* (i) *Livii Epitome lib. 50.*
Athenæus lib. 5. Justin. lib. 35. cap. 2. (k) *Josephus lib. 13.*
cap. 8. Livius ibidem.

with great insolence, tyranny, and cruelty, put to death Queen *Laodice* Sister of *Demetrius* (who had been wife to *Perseus* King of *Macedon*) and *Antigonus* a Son of his, that had been left behind, when the other two were sent to *Cnidus*, and all others of the Royal Family, that he could get into his power, thinking this the best means of securing to his master the possession of the Crown, which by fraud and imposture he had usurped from them. Whereby he soon made both *Alexander* and himself very odious to all the people. Of which *Demetrius* the son of *Demetrius* (who had by his Father been sent to *Cnidus* in the beginning of the late war, and was now grown up to years of puberty) having received notice thought this a proper time for him to recover his right, and therefore (l) having by the means of *Lasthenes* his Host hired a band of *Cretans* landed with them in *Cilicia*, and there soon growing to a great Army took possession of all that Country; whereby *Alexander* being roused up from his sloth was forced to leave his Seraglio of Concubines, which he had got about him, to look after his Affairs; and therefore having committed the Government of *Antioch* to (m) *Hierax*, and *Diodotus*, who was also called (n) *Tryphon*, he (o) took the Field with as many Forces as he could get together, and hearing that *Apollonius* Governor of *Cale-Syria* and *Phœnicia* had declared for *Demetrius*, he called in King *Ptolemy* his Father-in-law to his assistance.

But the name of *Apollonius* often occurring in the History of these times, before we proceed further herein, it is necessary to give an account, who the persons were that bore this name, that so this part of the History may be cleared from that confusion and obscurity, which otherwise it must lie under.

(l) 1 Maccab. x. 67. Josephus Antiq. lib. 13. cap. 8. Justin. lib. 35. cap. 2. (m) Diodorus Siculus in Excerptis Valefii p. 346. (n) 1 Maccab. xi. 39. Josephus lib. 13. cap. 9. (o) Josephus Antiq. lib. 13. cap. 8.

For *Apollonius* being a very common name among the *Syro-Macedonians*, as well as the *Greeks*, it was not always the same person, whom we find mentioned by this name in the occurrences of those times. The first that we meet with of this name in the History of the *Maccabees* is *Apollonius* the son of *Tbrafeas*, (p) who was Governor of *Cæle-Syria* and *Phœnicia* under *Seleucus Philopator*, when *Heliodorus* came to *Jerusalem* to rob the Temple, and afterwards by his Authority in that Province (q) supported *Simon* the Governor of the Temple at *Jerusalem* against *Onias* the High-Priest. The same was also chief Minister of State to the said King *Seleucus*. But on the coming of his Brother *Antiochus Epiphanes* to the Crown after him, this *Apollonius* being some way made obnoxious to him left *Syria*, and (r) retired to *Miletus*. At the same time while he resided at *Miletus* (s) he had a son of the same name at *Rome* there bred up and residing with *Demetrius* the son of *Seleucus Philopator*, who was then an Hostage in that place. This *Apollonius* being a prime favourite and confident of *Demetrius's* was on his recovering of the Crown of *Syria* made Governor of *Cæle-Syria* and *Phœnicia*, the same Government which his father was in under *Seleucus Philopator*. And this I take to be the *Apollonius*, who (t) being continued in the same Government by *Alexander* now revolted from him to embrace the interest of *Demetrius* the son of his old Master. Another *Apollonius* is spoken of (u) as favourite and chief Minister of *Antiochus Epiphanes*, but he being said to be the son of *Menestheus* is sufficiently distinguished by that Character from the other two above-mentioned. He (w) went Ambassador from *Antiochus* first (w) to *Rome*, and afterwards to (x) *Ptolemy Philometor* King of *Egypt*; and him I

(p) 2 Maccab. iii. 5. (q) 2 Maccab. iv. 4. (r) Polybius Legat. 114. p. 944, 945. (s) Polybius ibid. (t) 1 Maccab. x. 69. (u) 2 Maccab. iv. 21. (w) Livius lib. 42. cap. 6. (x) 1 Maccab. iv. 21.

take to be the same, who in the History of the *Maccabees* is said (y) to be over the Tribute, and who on *Antiochus's* return from his last expedition into *Egypt* was sent with a Detachment of twenty-two thousand men to destroy *Jerusalem*, and build that Fortress or Citadel, on Mount *Acra*, which held the *Jews* there by the throat for many years after. Besides these there are two other *Apollonius's* mentioned in the History of the *Maccabees*; the first (z) who being Governor of *Samaria* in the time of *Antiochus Epiphanes* was slain in battle by *Judas Maccabæus*; and the other (a) called the son of *Gennæus*, who being Governor of some Toparchy in *Palestine* under *Antiochus Eupator* then signalized himself by being a great Enemy to the *Jews*.

Apollonius having embraced the Party of *Demetrius*, as I have mentioned, his first attempt was to reduce *Jonathan*, who held firm to the interest of *Alexander*, according to the League which he had made with him. And therefore (b) having drawn together a great Army he encamped with it at *Jamnia*, and from thence sent to *Jonathan* a proud Braggadocio Message to challenge him to come to battle with him; whereon *Jonathan* marching out of *Jerusalem* with ten thousand men took *Joppa* in the sight of *Apollonius* and his Army; and after this joining battle with him vanquished him in the open field, and pursued his broken forces to *Azotus*, and having taken that Town set it on fire, and burnt it down to the ground, with the Temple of *Dagon* that was in it, consuming all those with it, that fled thither to save themselves; so that there perished that day of the Enemies Forces, what by the sword, and what by fire, about eight thousand men; after this treating other Towns of the enemy in the Country round after the same manner he returned to *Jerusalem* with their

(y) 1 Maccab. i. 29. 2 Maccab. v. 24. (z) 1 Maccab. iii. 10. Josephus Antiq. lib. 12. cap. 7. & cap. 10. (a) 2 Maccab. xii. 2. (b) 2 Maccab. x. 69—87. Josephus Antiq. lib. 13. cap. 8.

spoils. Whereon (c) *Alexander* hearing of this victory gained in his interest sent to *Jonathan* a Buckle of Gold, such as used only to be given those to wear, who were of the Royal Family; and he gave him also the City of *Ecron* with the Territory thereto belonging, and ordered him to be put in possession of it.

About this time (d) flourished *Hipparchus* of *Nicaea* in *Bitthynia*, the most celebrated Astronomer of all the Ancients. He gave himself up to this Study for thirty-four years, making through all that time continual observations of the positions and motions of the heavenly Bodies, which are still preserved in the works of *Ptolemy* the Astronomer. These observations he began in the year before Christ 162, and ended them *Anno* 128, soon after which year we suppose he died. The *Jews* call him (e) *Abrachus*, and his name is of great renown among them, and that very deservedly. For *Rabbi Samuel*, *Rabbi Adda*, and *Rabbi Hillel*, the Authors of that form of the year, which they now use, were mostly beholding to him for the observations and calculations by which they made it.

Ptolemy Philometor having been called to the assistance of his Son-in-law, *Alexander* *Anno* 146. King of *Syria*, (f) marched into *Palestine* with a great Army for this purpose; and all the Cities, as he passed, opening their Gates to him, as being ordered by *Alexander* so to do, he left of his Soldiers in each of them to strengthen their Garrisons. (g) At *Joppa* *Jonathan* met him, and although many complaints were made against him about the Devastations made by him in those Parts after his late victory over *Apollonius*, yet he would take no notice of any of them, but *Jonathan* *Jonathan* 14.

(c) 1 Maccab. x. 88, 89. (d) Ptolemæi Magna Syntaxis lib. 3. cap. 2. Plinius lib. 2. c. 26. (e) David Ganz sub anno 3534. (f) 1 Maccab. xi. 1—5. Josephus Antiq. lib. 13. cap. 8. (g) 1 Maccab. xi. 6, 7. Josephus ibid.

was received very kindly by him, and marched on with him to *Ptolemais*. On *Ptolemy's* coming thither (b) discovery was made of snares, that were there laid for his life. For (i) *Ammonius*, who managed all affairs under *Alexander*, fearing that *Ptolemy* came with so great a power rather to serve his own interest by seizing *Syria* to himself, than to succour *Alexander*, or else having received intelligence, that this was really his intent formed a design of having him cut off on his coming to *Ptolemais*, which *Ptolemy* having gotten full discovery of marched forward to demand the Traitor to be delivered to him. And *Jonathan* attended on him as far as the River *Eleutherus* in *Syria*. From thence (k) *Ptolemy* marched to *Seleucia* on the *Orontes*, where finding that *Alexander* would not deliver up *Ammonius* to him, he concluded him to be a party to the Treason; and therefore taking his daughter from him he gave her to *Demetrius*, and made a League with him for the restoring of him to his Father's Kingdom. Hereon (l) the *Antiochians*, who bore great hate to *Ammonius*, thinking this a fit time for the executing of their resentments upon him, rose in a tumult against him, and having slain him, as he endeavoured to escape in woman's cloaths, declared against *Alexander* and opened their Gates to *Ptolemy*, and (m) would have made him their King; but (n) he declaring himself contented with his own Dominions, instead of accepting this offer recommended to them the restoration of *Demetrius* the true Heir (which is a certain proof, he had no design upon *Syria* for himself, tho' this be said (o) in the first Book of *Maccabees*) upon which recommendation *Demetrius* being received into the City was placed on the Throne of his Ancestors, and all

(b) 1 Maccab. xi. 10. Josephus ibid. (i) Josephus Antiq. lib. 13. cap. 8. Epitome Livii lib. 50. (k) 1 Maccab. xi. 8 — 12. Josephus ibid. Livii Epitome lib. 52. (l) 1 Maccab. xi. 13. Josephus ibid. (m) 1 Maccab. ibid. Josephus ibid. (n) Josephus Antiq. lib. 13. cap. 8. (o) 1 Maccab. xi. 1.

the Inhabitants of *Antioch* declared for him. Whereon *Alexander*, who was then in *Cilicia*, coming thence with all his forces, (p) wasted the Country round *Antioch* with Fire and Sword. This brought the two Armies to a Battle, (q) in which *Alexander* being vanquished fled with only five hundred Horse to *Zabdiel* an *Arabian* Prince, with whom he had before intrusted his Children; but he being there slain by those he most confided in, his head was carried to *Ptolemy*, who was much pleased with the sight of it, but his joy did not last long; for having (r) received a dangerous wound in the battle he died of it within a few days after. And thus *Alexander* King of *Syria*, and *Ptolemy Philometor* King of *Egypt* both ended their lives together, the former having reigned five, and the other thirty-five years. *Demetrius* succeeding in *Syria* by virtue of this Victory from hence called himself *Nicator*, i. e. the Conqueror. But the Succession in *Egypt* was not so easily determined.

This same year was rendered famous, not only by the death of these two Kings, but also by the destruction of two celebrated Cities, *Carthage* and *Corinth*. The former (s) was destroyed by *Scipio Africanus jun.* after a war of three years, which was called the third *Punic* war. And the other (t) was taken and burnt by *L. Mummius* the *Roman* Consul for this year. In the burning of this City all their Brasses being melted down and running together with other metals, this mixture (u) made the *Æs Corinthiacum*, i. e. the famous *Corinthian* Brasses of the Ancients.

At this same year ended the famous History of *Po-*

(p) 1 Maccab. xi. 15. Josephus ibid. (q) 1 Maccab. xi. 15, 16, 17. Josephus ibid. Diodorus Siculus in Excerptis Photii Cod. 244. (r) 1 Maccab. xi. 18. Josephus Antiq. lib. 13. cap. 8. Polybius in Excerptis Valesii p. 194. Epitome Livii lib. 52. Strabo lib. 16. p. 751. (s) Livii Epitome lib. 51. L. Florus lib. 2. cap. 16. Appian. in Libycis. Velleius Paterculus lib. 1. (t) Livii Epit. lib. 52. L. Florus lib. 2. cap. 16. Pausanias in Achaicis. Justin. lib. 34. cap. 2. (u) Plinius lib. 34. cap. 2. L. Florus ibid.

lybius, which (u) he wrote in forty Books, beginning it from the beginning of the second *Punic* war, and ending it at the end of the third. But of this great and celebrated work now only five Books remain entire; of the rest we have only fragments and abstracts. He was by birth of *Megalopolis* in *Arcadia*, and the son of *Lycortas* the famous supporter of the *Achæan* commonwealth in his time. This commonwealth much resembling that of the *Dutch* was made out of the Confederacy of several states and cities of *Peloponnesus* united together in one common League. (w) *Aratus* first made it considerable. (w) *Philopœmen* brought it to its highest perfection, and *Lycortas* as long as he lived kept it up in the same state. And *Polybius* his son, who was a person very eminent for all military and political knowledge, would have continued to have done the same, but that he was overborn by the *Romans*. For they becoming jealous, what this growing commonwealth might at length come to, resolved to suppress it, in order whereto (x) they forced from them a thousand of their best men, and made them live in *Italy* in manner of Hostages, but chiefly with design, that their commonwealth being deprived of its principal men might sink and come to nothing through want of them. Of these thousand Hostages *Polybius* was one of the chiefest. While he was thus confined he lived at *Rome*, and there made use of the Leisure, which that confinement afforded him, to write this History. He had much of the favour and friendship of *Scipio Africanus jun.* to whom by reason of his learning and wisdom he was very dear, and therefore when he went into *Africa* in the third *Punic* war, he carried *Polybius* with him, and it was chiefly owing to the assistance of his Council and Advice, that *Scipio* ended

(u) Videas Vossium de Historicis Græcis lib. 1. cap. 19. & Casauboni Epistolam Dedicatorem Editioni suæ Polybii præmissam. (w) Plutarchus in Arato & Philopœmene. (x) Pausanias in Achaicis & Arcadicis. Plutarchus in Catone Censore & alibi.

that war with success; and in that end of it *Polybius* ended his History, much grieving that at the same time ended also the *Achæan* commonwealth in the Destruction of *Corinth*, and the subjecting thereon to the *Roman* yoke the rest of the cities and states, of which that commonwealth did consist. He lived a long while after, for he reached the (y) eighty second year of his age.

Cleopatra Queen of *Egypt* on the death of King *Philometor*, her Brother and Husband, (z) endeavoured to secure the succession for her son, which she had by him; but he being then young, others set up for *Physcon* King of *Cyrene* the Brother of the deceased, and sent Ambassadors to call him to *Alexandria*. This necessitating *Cleopatra* to provide for the defence of herself and her son, *Onias* and *Dositheus* came to her with an Army of *Jews* for her assistance. But at that time *Thermus* an Ambassador from *Rome* being present at *Alexandria*, by his interposal matters were compromised on the Terms, that *Physcon* should take *Cleopatra* to wife, and breed up her son under his Tuition for the next succession, and reign in the interim. That the *Egyptians* were thus delivered from a civil war, and the differences then among them on this occasion all brought to a composure in this manner, *Josephus* tells us, was wholly owing to the Assistance, which *Onias* and *Dositheus* then brought to the Queen. However the perfidy of *Physcon* made all this turn very little to the service or content of *Cleopatra*. For as soon as he had married her, and thereby got possession of the Crown, he murdered her son in her arms on the very day of the nuptials, and thereby acted over again the same Tragedy which *Ptolemy Ceraunus* (a) had before on the marriage of his sister *Arfinoe*; and such incestuous conjunctions well de-

(y) *Lucianus* in *Macrobiis*. (z) *Justin*. lib. 38. cap. 8. *Josephus* contra *Apionem* lib. 2. *Valerius Maximus* lib. 9. cap. 1. (a) See above Part II. Book I. under the year 280.

serve such a curse to attend them. This King was commonly called (b) *Phyſcon* by reason of his great belly, but the name (c) which he affected to assume, was *Euergetes*, i. e. *the Benefactor*; this the *Alexandrians* turned into *Kakergetes*, i. e. *the Malefactor*, by reason of his great wickedness. For he was (d) the wickedest and cruelest, and also the most vile and despicable of all the *Ptolemys* that reigned in *Egypt*. He begun his reign with the murder of his Nephew in the manner I have mentioned, and continued it with the same cruelty and wickedness all his reign after, putting many others to death almost every day, some upon groundless suspicions, some for small faults, and others for none at all, as the humour took him, and some again for no other reason, but that under the pretence of forfeiture he might take all that they had. And those who were the forwardest to call him to the Crown, were many of them the first that suffered by him.

And things went not much better in *Syria*. *Demetrius* (e) being young and inexperienced committed the management of his affairs to *Lasthenes*, by whose agency he hired those *Cretan* Mercenaries, that brought him to the Crown, who being a wicked and rash man did soon run himself into those male-administrations, that alienated from his master the affections of those who should have supported him. And *Demetrius* himself being naturally of an unhappy and perverse Disposition did not mend the matter. The first false step he made was towards those soldiers, which *Ptolemy* had placed in the maritime towns of *Phœnicia* and *Syria* for the strengthening of their Garrisons, as he passed by them toward *Antioch* in his late Expedition thither. These if continued there

(b) Valerius Maximus lib. 9. cap. 1. Diodorus Siculus in Excerptis Valeſii p. 351, & 375. (c) Athenæus lib. 12. p. 549. & lib. 4. p. 184. (d) Athenæus ibid. Diodorus Siculus in Excerptis Valeſii p. 351, & 375. Justin lib. 38. cap. 8. (e) Diodorus Siculus in Excerptis Valeſii p. 346.

would have been a great strength and support to him, but upon some suggestions growing jealous of them (f) he sent Orders to the other soldiers garrisoned with them to put them all to the sword, which being accordingly executed, this so disgusted the rest of the *Egyptian* Army that were in *Syria*, and had there placed him on the Throne, that they all left him, and returned again into *Egypt*. After this (g) he proceeded to make a severe inquisition after those, who had been against him or his Father in the late wars, and put them all to death, as he could get them into his power. And then thinking he had no more Enemies to fear, (h) he disbanded the greatest part of his Army, reserving none other in his pay, but his *Cretans*, and some other Mercenaries; whereby he not only deprived himself of those Veterans who served his Father, and would have been his chief support in the Throne; but made them also his bitterest enemies, by depriving them of the only means which they had whereby to subsist. The mischief of which he severely felt in the revolt, and revolutions that after happened.

In the Interim *Jonathan* finding all quiet in *Judea* (i) set himself to besiege the Fortrefs which the Heathen still held in *Jerusalem*, that by expelling them thence he might remedy those mischiefs, which the *Jews* there suffered from them. And accordingly he beset the place with an Army, and Engins of War in order to take it; of which complaint being made to *Demetrius* he came to *Ptolemais*, and there summoned *Jonathan* to him to give an account of this matter. Whereon ordering the Siege still to go on, he went to *Ptolemais*, taking with him some of the Priests and chief Elders of the Land, and also many rich and valuable presents; by virtue of which and

(f) 1 Maccab. xi. 18. Josephus Antiq. lib. 13. cap. 8. (g) Diodorus Siculus in Excerptis Valesii p. 346, 349. (h) 1 Maccab. xi. 38. Josephus Antiq. lib. 13. cap. 8. (i) 1 Maccab. xi. 20—47. Josephus Antiq. lib. 13. cap. 8.

his wife Management he so mollified the King, and ingratiated himself so far with him, and his Ministers, that he not only rejected all Accusations against him, but also honoured him with many favours. For he confirmed him in the High-Priest's Office, admitted him into a chief place among his Friends, and on his request agreed to add to *Judea* the three Toparchies of *Apherema*, *Lydda*, and *Ramatba*, which formerly belonged to *Samaria*, and to free the whole Land under his government of all manner of Taxes, Tolls, and Tributes whatsoever for three hundred Talents to be paid in lieu of them, and then returned again to *Antioch*; where (j) going on in the same methods of Cruelty, Folly, and Rashness, he daily alienated the People more and more from him, till at length he made them all ready for a general Defection.

Which being observed by *Diodotus* afterwards called *Tryphon*, who formerly had served *Alexander* as Governor of *Antioch* in conjunction with *Hierax*, he (k) thought this a fit time for him, to play a gaining game for his own interest, aiming at nothing less than by the advantage of these Disorders to put the Crown upon his own Head. And therefore going into *Arabia* to (l) *Zabdiel*, who had the bringing up of *Antiochus* the Son of *Alexander*, laid before him the then state of Affairs in *Syria*, telling him how all the People, and especially the Soldiery, were dis-

(j) Justin. lib. 36. cap. 9. (k) 1 Maccab. xi. 39. Josephus Antiq. lib. 13. cap. 9. Appian. in Syriacis. Epit. Livii lib. 52. Strabo lib. 16. p. 752. (l) In the Greek Original Text of the first Book of Maccab. xi. 39. this *Zabdiel* is called *Ἑλμαλκῶναι* from the Arabic word *Almelec*, i. e. the King. The former was the name of his Person, the other of his Office. For he was King of that Part of Arabia, where he lived. In some Greek Copies it is *Σιμαλκῶναι*, as in Aldus's, the Alexandrian, and the Complutenian, and out of one of these Copies the English Version being made hence therein we read *Simalcue*. But in what Copy soever *Σιμαλκῶναι* is found, it is by the Error of the Transcribers for *Ἑλμαλκῶναι*. For it's certain the latter only can be the true Reading. This the Syriac, and Jerom's Versions justify; and the word so written signifieth something, the other nothing.

affected to *Demetrius*, and that thereby a favourable Opportunity was offered for recovering to *Antiochus* his Father's Kingdom. And therefore he desired, that the Youth might be put into his hands, that he might prosecute this advantage for him. For his Scheme of treason was first to claim the Crown for *Antiochus*, and when he should have gotten it by virtue of that claim, then to make away that Youth, and wear it himself; and so it afterwards accordingly hapned. But *Zabdiel*, either seeing through the design, or else disliking the Project, would not immediately yield to the Proposal, which detained *Tryphon* there many days further to press and solicit the matter, till at length either by the force of his Importunities, or the force of his Presents, he brought over *Zabdiel* to comply with him, and obtained from him what he desired.

In the mean while *Jonathan* pressed hard on the Siege of the Fortrefs at *Jerusalem*, but finding no success in it he (m) sent an Embassy to *Demetrius* to desire of him the withdrawing of this Garrison, which he could not expel. *Demetrius* being then very much embarrassed by the Tumults and Seditions of the *Antiochians*, whom he had provoked to the utmost aversion both against him and his Government, promised *Jonathan*, that he would do this, and much more for him, provided he would send him some Forces for his assistance against the present Mutineers. Whereon *Jonathan* immediately dispatched away to him three thousand Men. On their Arrival *Demetrius* confiding in the strength of this recruit would have disarmed the *Antiochians*, and therefore commanded them all to bring in their Arms, which they refusing to do rose all in a Tumult to the number of an hundred and twenty thousand men, and beset the Palace with intent to slay the Tyrant. Hereon the *Jews* coming to his assistance fell on them

(m) 1 Maccab. xi. 41—52. Josephus lib. 13. cap. 9. Diodorus Siculus in Excerptis Valefii p. 347, 348.

with Fire and Sword, burning a great part of the City, and slaying of the Inhabitants about an hundred thousand Persons; this brought the rest to pray for Peace, which being granted them, the Tumult ceased, and the *Jews* having thus retaliated upon the *Antiochians*, what they had formerly suffered from them in *Judab* and *Jerusalem*, especially in the time of *Antiochus Epiphanes*, returned with vast Spoils and great Honour to their own Country.

But *Demetrius* (n) still going on with his same methods of Cruelty, Tyranny, and Oppression, put many to death for the late Sedition, confiscated the goods of others, and drove great numbers into Banishment. Whereon the whole Kingdom being every where filled with hatred and anger against him, they only wanted an opportunity for their Revenge for the executing of it upon him to the utmost. And notwithstanding his Promises to *Jonathan*, and the great Obligations which he owed to him for his late assistance, his (o) conduct towards him was no better than to all the rest. For thinking now he should have no more need of him, he broke the bargain he had made with him at *Ptolemais* of freeing him and his People from all Taxes, Tolls, and Tribute for three hundred Talents to be paid him for the redemption of them, and notwithstanding he had received the money, (p) demanded that all the said Taxes, Tolls, and Tribute should be still paid in the utmost rigour as formerly, and threatned him with War, unless this were done, whereby he alienated the *Jews* as much from him, as he had all others.

While things were in this state (q) *Tryphon* having at length obtained of *Zabdiel* to have *Antiochus* the Son of *Alexander* delivered unto him came with him into *Syria*, and

Anno 144.
Jonathan 17.

(n) Diodorus Siculus ibidem. (o) 1 Maccab. xi. 53. (p) Josephus Antiq. lib. 13. cap. 9. (q) 1 Maccab. xi. 54---56, Epit. Livii lib. 52. Josephus ibid. Appian. in Syriacis.

there laid claim to the Kingdom for him; whereon all the Soldiers whom *Demetrius* had disbanded, and multitudes of others, whom he had by his ill conduct made his Enemies, flocked to the Pretender, and having declared him King marched under his Banner against *Demetrius*, and having vanquished him in battle, forced him into *Seleucia*, took all his Elephants, and made themselves masters of *Antioch*, and there placed *Antiochus* upon the Throne of the Kings of Syria, giving him the name of *Theos*, or the Divine.

And *Jonathan* being provoked by the ill return *Demetrius* had made him for his great Services to him, accepted of the Invitation, which he had received from the new King of coming into his interest. For as soon as *Antiochus* had gained *Antioch*, there (r) was sent from him an Embassy to *Jonathan* with Letters written in his name, whereby the High-Priest's Office was confirmed to him, the Grant of the three Toparchies renewed, and a fourth added to them; and he was allowed to wear Purple, and the golden Buckle, and to have place among the chief of the King's Friends; and many other Privileges and Advantages were moreover added. And *Simon* was made chief Commander of all the King's Forces from (s) the Ladder of *Tyre* to the borders of *Egypt*, on condition that these two Brothers and the Jews would declare for him; which *Jonathan* readily consented to, having just reason for it from the ill conduct of *Demetrius* towards him. Whereon (t) a Commission was sent him to raise Forces for the service of *Antiochus* through all *Cale-Syria* and *Palestine*, by virtue whereof having gotten together a great Army (u) he marched round the Country even as far as *Damascus* to secure all in those parts to the inte-

(r) 1 Maccab. xi. 57—59. Josephus Antiq. lib. 13. cap. 9.

(s) The Ladder of Tyre is a Mountain so called, lying on the Sea Coast between Tyre and Ptolemais. (t) Josephus ibid. (u) 1 Maccab.

xi. 60—62. Josephus ibid.

rest of *Antiochus*. For (w) the diverting of *Jonathan* from this Purpose, the Forces which *Demetrius* had in *Cæle-Syria* and *Phœnicia* drew together and invaded *Galilee*; whereon (x) *Jonathan* marched thither to oppose them, (y) leaving *Simon* to command in *Judea*. On (z) his first coming into *Galilee* being drawn into an Ambush he had like to have been over-born by the Enemy, and most of his Forces falling into a Panic fear fled from him, excepting a very few of the valiantest of them. But these few making a resolute stand the rest rallied, and coming on again to the fight won the victory. And (a) *Simon* in the interim laying siege to *Bethsura* forced it to a Surrender, and thereby expelled the Heathen, who had long kept a Garrison there to the great annoyance of all the Country round it.

Jonathan on his return into *Judea* finding all things there in quiet (b) sent Ambassadors to the *Romans* to renew with them the League, which they made with *Judas*, who being introduced into the Senate were there received with honour, and dismissed with their full Satisfaction. On their return from *Rome* their orders were to address themselves to the *Lacedæmonians*, and the other Allies of the *Jews* in those Parts, for the like renewing of their Leagues with them; which they having accordingly done, they returned to *Jerusalem*, bringing back with them full Success in all the Negotiations on which they were sent.

The (c) Captains of *Demetrius's* Forces, whom *Jonathan* had lately vanquished in *Galilee*, having by new Reinforcements much increased their number and strength came the second time against him, whereon he marched out to meet them as far as

(w) 1 Maccab. xi. 63. (x) 1 Maccab. xi. 64. Josephus ibid.
 (y) 1 Maccab. & Josephus ibidem. (z) 1 Maccab. xi. 67---74.
 (a) 1 Maccab. xi. 65, 66. & chap. xiv. 7. & 33. Josephus ibidem.
 (b) 1 Maccab. xii. 1---23. Josephus ibidem. (c) 1 Maccab. xii.
 24---34. Josephus Antiq. lib. 13. cap. 9.

Amathis in the utmost confines of *Canaan*, and there encamped against them; where being informed by his Spies, that their intent was to storm his Camp the next night, he took care to be in full readiness to receive them; which the Enemy finding on their approach, they were so discouraged at the Disappointment, that returning to their Camp, and lighting Fires in it to make it believed that they were still there, they marched off in the night, and were got so far by the time *Jonathan* found they were gone, that tho' he immediately on the discovery of it pursued after them, yet it was all in vain. For they had passed the River *Eleutherus*, and were thereby got out of his reach before he could come up thither. After this he led back his Army against the *Arabs* that were of *Demetrius's* Party, and having smitten them, and taken their Spoils, turned his course towards *Damascus*, and passing over the Country thereabout made strict enquiry after all that were Adversaries to the interest of *Antiochus*, and suppressed them every where. And while he was thus employed beyond *Jordan*, *Simon* his Brother was not idle in *Judaea*. For marching thence into the land of the *Philistines* he made all there submit to him, and having taken *Joppa* he placed a strong Garrison in it.

After this both Brothers being returned to *Jerusalem* (d) they called the great Council of the Nation together, to consult about the repairing and new-fortifying of *Jerusalem*, and other strong holds in *Judaea*, so that they might be made tenable against any Enemy that should come against them. And it being then agreed that the walls of *Jerusalem* where they were broken down or decayed should be repaired, and where too low should be built higher, and every thing else done that was necessary thoroughly to fortify the place, all this was immediately set about, and carried on with the utmost expedition.

(d) 1 Maccab. xii. 35--38. Josephus ibidem.

And at the same time they built a Wall or Mount between the Fortrefs and the rest of the City, that the Heathen who were in Garrison there might receive no relief of Provision, or of any thing else that way, which soon reduced them to great distress, and very much forwarded that necessity, whereby at last they were forced to surrender the Place. *Jonathan* took on himself the oversight of all these works at *Jerusalem*, and while he was there thus employed *Simon* went into the Country, and did the same as to all the other fortresses and strong holds that were in the land, and thereby the whole Country became well fortified against any Enemy that should come to make war against it.

Tryphon (e) thinking his Plot for the making away of *Antiochus*, and seizing the Crown of *Syria* to himself, now ripe for execution in all other Particulars, save only that he foresaw *Jonathan* would never be brought to bear so great a villany, resolved at any rate to take him out of the way; and therefore marched with a great Army towards *Judea* in order to get him into his power, that so he might put him to death. On his coming to *Bethsan* there *Jonathan* met him with forty thousand men. *Tryphon* seeing him at the head of so great an Army durst not openly attempt any thing against him, but endeavoured to deceive him by flattering words, and a false appearance of friendship, pretending that he came thither only to consult with him about their common interest, and to put *Ptolemais* into his hands, which he intended wholly to resign to him; and having deceived him by these fair Pretences he persuaded him to send away all his Army, except three thousand men, two thousand of which he sent into *Galilee*, and with the other thousand he went with *Tryphon* to *Ptolemais*, expecting according to the Oath of that Traitor to have the place delivered to him; but as soon as he and his company were got within the

(e) 1 Maccab. xii. 39—52. Josephus Antiq. lib. 13. cap. 10.

walls, the gates were shut upon them, and *Jonathan* was made a prisoner, and all his men were put to the sword. And immediately Forces were sent out to cut off the two thousand also, that were in *Galilee*; but they having notice of what had been done to *Jonathan* and his men at *Ptolemais*, encouraged each other to stand to their defence, and then joining close together put themselves in a posture resolutely to fight for their lives; which the Enemy perceiving durst not attack them, but permitted them quietly to march off, and they all returned safe to *Jerusalem*, where was great lamentation for what had hapned to *Jonathan*. For hereon (f) all the Heathen round about finding the *Jews* thus deprived of their Captain were making ready to destroy them. And *Tryphon* drawing together all his Forces for the same purpose, reckoned on this opportunity utterly to cut off and extirpate the whole Nation. Whereon (g) the people being in great fears, *Simon* went up to the Temple, and there (h) calling the people together to him encouraged them to stand to their defence, and offered himself to fight for them, as his Father and Brothers had done before him. Whereon their hearts being again raised, and their drooping Spirits revived, they unanimously made choice of *Simon* to be their Captain in the place of *Jonathan*, and under his conduct and direction immediately set themselves hard at work for the finishing of the Fortifications at *Jerusalem*, which *Jonathan* had begun. And on *Tryphon's* approach to invade the land (ij) *Simon* led forth a great Army against him; whereon *Tryphon* not daring to engage him in battle sent to him a deceitful

(f) 1 Maccab. xii. 53.
Antiq. lib 13 cap. 11.

(g) 1 Maccab. xiii. 1--11. Josephus
(h) The outer Court of the Temple, which was called the Court of the Gentiles, was the place where the people assembled on all occasions. It was called the Court of the Gentiles, because so far as into this Court the Gentiles of what Nation soever might come, but were not allowed to pass the Chel into the Inner Courts, unless they were circumcised and made thorough Proselytes to the whole Jewish Law.

(ij) 2 Maccab. xiii. 12--19. Josephus ibid.

message, telling him, that he had seized *Jonathan* only because he owed an hundred Talents to the King, that in case he would send the money, and *Jonathan's* two Sons to be Hostages for their Father's fidelity to the King, he would set him again at liberty. Tho' *Simon* well saw all this was fraud and deceit, yet he complied to avoid the ill report, which otherwise might have been raised against him, as if he had wilfully caused his Brother's death by the refusal; and therefore sent both the money and the young men. But the false Traitor, according as *Simon* foresaw, when he had received all that he demanded, would do nothing of what he had promised, but still detained *Jonathan* in chains. And after having gotten together more Forces (i) he came again to invade the land with intent utterly to destroy it: But *Simon* coasting him wherever he marched, opposed and baffled him in all his designs. At this time the Heathen Garrison in the Fortrefs at *Jerusalem* being much distressed by reason of the blockade laid at it first by *Jonathan*, and now continued by *Simon*, pressed hard for relief, and *Tryphon* having accordingly formed a design of sending relief to them ordered out all his Horse one night for the executing of it. But they had not marched far ere there fell so great a snow, as not only made their further proceeding on this enterprise impracticable, but also forced *Tryphon*, and all his Army, next day to decamp and be gone, as being able no longer to bear abroad in the field the severity of the season. On his retreat from hence to his winter Quarters, coming to *Bascama* in the land of *Gilead* he there put *Jonathan* to death. And after that thinking he had no one else to fear for the obstructing of him in the ultimate execution of his designs, he (k) caused *Antiochus* to be secretly put to death,

D d 4

(i) 1 Maccab. xiii. 20---24. (k) 1 Maccab. xiii. 31, 32. Josephus Antiq. lib. 13. c. 12. Epit. Livii lib. 55. Justin. lib. 36. cap. 1. The Words of Josephus concerning the death of Antiochus are, that it was given

death, giving out that he died of the stone, and then assuming the Crown declared himself King of Syria in his stead.

When *Simon* heard of his Brother's Death, and that they had buried him at *Bascama*, he
Anno 143. (l) sent thither, and fetched his Bones
Simon 1. from thence, and buried them in the Sepulchre of his Father at *Modin*, over which he afterward erected a very famous Monument of a great height, all built of white Marble curiously wrought and polished, near which he placed seven Pyramids, two for his Father and Mother, four for his four Brothers, and the seventh for himself, and then encompassed the whole with a stately Portico supported by marble Pillars, each of an whole piece. All which was a very excellent Work, and being erected on an Eminence was seen far off at Sea, and was taken notice of as a remarkable Sea-mark on that coast, whereby seafaring men, who sailed that way, directed their course. *Josephus* (l) tells us, that it was remaining entire in his time, and then looked on as a curious and very excellent piece of Architecture; and *Eusebius* also (ll) speaks of it as still in being in his time, which was above two hundred Years after the time of *Josephus*.

Tryphon having usurped the Crown of Syria would gladly have himself (m) acknowledged King by the Romans, as thinking this would add great Reputation both to himself and his Affairs, and therefore sent a splendid Embassy to them, with the present of a golden Image of Victory to the value of ten thousand pieces of gold, hoping to obtain both for the sake

given out as *χειρουργηθῆναι ἀπὸ λίθου*, i. e. as if he died while under the hands of the Chirurgeon for Cure. For so the word *χειρουργῶμαι* is used in Hippocrates; and Livy telling us, that his pretended disease was the Stone, it may from hence be inferred, that what was given out was, that he died under the hands of the Chirurgeon cutting him for the Stone. (l) 1 Maccab. xiii. 25---30. *Josephus* Antiq. lib. 13. cap. 11. (ll) In Libello περὶ τῶν τοπικῶν ὀνομασιῶν. (m) *Diodorus Siculus* Legat. 31.

of so valuable a Gift, and the good omen of Victory, which the Image carried with it, to be owned by them as King of Syria. But the *Romans* cunningly eluding his Expectations received the Image, and ordered to be engraved on it the name of *Antiochus*, whom *Tryphon* had lately murdered, as if he had been the Donor of it.

But the Ambassadors of *Simon* were there received with much more respect. For as soon as *Jonathan* was dead, and *Simon* admitted to be his Successor, both in the High-Priesthood and Government of the Land, he sent Ambassadors to notify it to the *Romans* and other Allies. The *Romans* (n) were very sorry at the death of *Jonathan*, but when they heard that *Simon* was in his Place, this was well pleasing to them. And therefore when his Ambassadors approached *Rome*, they sent out (o) to meet them, and received them with Honour, (p) and readily renewed all their former Leagues made with his Predecessors; which being written in Tables of Brass were carried to *Jerusalem*, and there read before all the People. And the same Ambassadors on their return from *Rome* (q) went also to the *Lacedæmonians*, and other Allies of the *Jews*, and in the name of *Simon* renewed in like manner all former Leagues with them, and returned with authentic Instruments hereof to *Jerusalem*.

(r) *Sarpedon* one of *Demetrius's* Captains coming into *Phœnicia* with an Army, a Battle hapned between him and the Forces which *Tryphon* had in those Parts. This Battle was fought near the Walls of *Ptolemais*, in which *Sarpedon* being vanquished he retreated into the Inland Country. But the *Tryphonians* on their return from the Pursuit marching back to *Ptolemais* on the beach of the Sea, a sudden Tide coming upon them, overwhelmed a great num-

(n) 1 Maccab. xiv. 16, 17. (o) 1 Maccab. xiv. 46. Gr. ἀπὸ τῆς

στῆς. (p) 1 Maccab. xiv. 18, 19. (q) 1 Maccab. xiv. 20--23.

(r) Strabo lib. 16. p. 758. Athenæus lib. 8. p. 333.

ber of their Men, and then going back again with as sudden an Ebb as it had come on with a Flow, left the dead Bodies on the Strand with a great quantity of Fish mingled with them; whereon *Sarpedon's* Men again returning took up the Fish, and by way of Thanksgiving for them, and the Destruction that had befallen the Enemy, offered Sacrifices to *Neptune* before the very Gates of *Ptolemais*, in the same Place where the Battle had been before fought.

But while *Demetrius's* Soldiers were thus fighting for him in the Field, (s) he lay idle at *Laodicea*, glutting himself with all the vile Pleasures of Luxury and Lewdness, without being made wiser by his Calamities, or seeming at all to be sensible of them. However *Tryphon* having given sufficient reason for the *Jews* utterly to renounce him and his Party, *Simon* (t) sent a Crown of Gold to *Demetrius*, and Ambassadors to treat with him about Terms of Peace and Alliance; who having obtained from that Prince a Grant of Confirmation of the High-Priesthood and Principality to *Simon*, and a Release of all Taxes, Tolls, and Tributes, with an oblivion of all past Acts of Hostility, on the Condition of the *Jews* joining with him against *Tryphon*, they returned to *Jerusalem* with Letters under the Royal Signature containing the same; which being accepted of and confirmed by all the People of the *Jews*, by virtue hereof *Simon* was made Sovereign Prince of the *Jews*, and the Land freed from all foreign Yoke. And therefore the *Jews* from this time instead of dating their Instruments and Contracts by the Years of the *Syrian* Kings, as they had hitherto done, thenceforth dated them by the Years of *Simon* and his Successors.

Simon having thus obtained the independent Sovereignty of the Land (u) made a Progress through it, to see to, and provide for its Security, repairing the

(s) *Diodorus Siculus* in *Excerptis Valesii*, p. 353. (t) *1 Maccab.* xiii. 34---42. and *Chap.* xiv. 38---41. *Josephus Antiq.* lib. 13. cap. 11. (u) *1 Maccab.* xiii. 33. and *Chap.* xiv. 7, 33.

Fortifications in those Cities and Places where they were decayed, and making new ones in those where they were wanting, and this he especially did at *Beithsura* and *Joppa*. The former he made a Place of Arms, and put a strong Garrison in it; and the latter being the nearest maritime Town to *Jerusalem*, tho' at the distance of forty Miles from it, (w) he made it the Sea-port to that City, and all *Judea*, it being the fittest Place on all that Coast for the carrying on of their Trade through it to all the Isles and Countries in the *Mediterranean*; and it served them for this purpose for many Ages after, as it still doth the Inhabitants of that Country even to this day, and it is there still known by the same Name.

And whereas (x) *Gazara* on the death of *Jonathan* had revolted, he laid Siege to the Place, and having reduced it, he cast out all the Heathen out of the City, and planted it wholly with *Jews*, and having well fortified it built an House there for himself, wherein he might lodge when his affairs should call him to that Place.

The Heathen in the Fortrefs at *Jerusalem* since *Jonathan's* building of the Wall against them, which did cut them off from all
Anno 142.
Simon 2.
 Communication with the rest of the City, being much distressed for want of Provisions, and

(w) 1 Maccab. xiv. 5, 34. (x) 1 Maccab. xiii. 43---48. Here in the Greek Original as well as our English Version it is *Gaza* (ver. 43.) but beyond all doubt it is here put for *Gazara* by the Error of Transcribers. For the taking of *Gazara* is spoken of among the good works of *Simon*, 1 Maccab. xiv. 7, 34. and also by *Josephus* lib. 13. cap. 11. but nothing is said in either of these Histories of *Simon's* taking of *Gaza*. And *Gazara* is often mentioned in them as in the hands of *Simon*, but *Gaza* never (except alone in this place.) The City of *Gazara* is the same with the ancient *Gezer* so often mentioned in the Scriptures of the Old Testament. And here most likely it was that *Simon* built him an House, 1 Maccab. xiii. 48. and that this was the House wherein *John* his Son dwelt when he sent him to reside at *Gazara*, and there command his Forces in those Parts. *Strabo* calls this City *Gadaris*, and placeth it near *Azotus*, (as the Author of the first Book of *Maccabees* doth, xiv. 34.) and saith of it, that the *Jews* had taken possession of it. lib. 16. p. 759.

all other Necessaries, (y) were thereby at length brought to that Necessity as forced them to surrender the Place and depart the Land; whereon *Simon* took possession of it, and thereby delivered *Israel* from a great Grievance; that Garrison having been a terrible Thorn in their Side ever since *Antiochus Epiphanes* first placed it there. And that they might no more in like manner be annoyed from that Place, (z) *Simon* demolished not only the Fortrefs, but also the Hill itself on which it stood. For it overtopping, and thereby commanding the Mountain of the Temple, if any other Enemy should at any time after seize that Place, they might from thence cause them the same Mischief. And therefore *Simon* having called the People together, and fully laid before them what they had suffered from that Place, and what they might again suffer, should it at any time after again fall into the hands of an Enemy, proposed to them the digging down of the Mountain itself to the level of the Mountain of the Temple, that so there might not be left a possibility of any more annoying the Temple from that Place; which they all readily consenting to immediately did set about the Work, and carried it on with great Assiduity, all taking their turns in it, till at length after three Years constant Labour employed herein, they fully finished all that was intended. And while this was a doing, (a) *Simon* new-fortified the Mountain of the Temple, repairing the outer Wall, and making it stronger than it was before; and provided Habitations within it both for himself and Company, and there he afterwards dwelt; and most likely his House stood where the Castle *Antonia* was afterwards built.

Simon (b) finding his Son *John*, afterwards called *Hyrchanus*, to be a valiant Man, and very expert in all military affairs, he made him General of all the Forces of *Judea*, and sent him to live at *Gazara*,

(y) 1 Maccab. xiii. 49—52.

(a) 1 Maccab. xiii. 52.

(z) Josephus Antiq. lib. 13.

(b) 1 Maccab. xiii. 53.

that being a Border which most wanted his Presence; and *Joppa* being in the Neighbourhood, perchance to be nigh that Place for the supervising of those Works that were there carrying on by his Order for the making of it a convenient Sea-port for all *Judea*, might be another reason why he appointed him to have his Residence in that Place.

Demetrius was at length roused up from his Sloth by many Messages out of the East inviting him thither. For (c) the *Parthians* Anno 141.
Simon 3. have now over-run in a manner all the East, and subjugated to them all the Countries of *Asia* from the River *Indus* to the *Euphrates*, those that were of the *Macedonian* Race in those Countries not bearing this Usurpation, nor that Pride and Insolence with which those new Masters ruled over them, earnestly invited *Demetrius* by repeated Embassies to come into those parts, promising him a general revolt from the *Parthians*, and such assistance of Forces against them, as should enable him absolutely to suppress those Usurpers, and recover again all the Provinces of the East to his Empire; with which hopes *Demetrius* being excited to undertake this Expedition marched over the *Euphrates*, leaving *Tryphon* in possession of the greater part of *Syria* behind him. For he reckoned, that after he should have made himself master of the East, he should have such an augmentation of Power, as would best enable him to suppress that Rebel on his Return. As soon as he came Eastward, the *Elymeans*, the *Persians*, and the *Bactrians* declared for him, and by their assistance he overthrew the *Parthians* in many Conflicts. But at last under the shew of a Treaty of Peace being drawn into a Snare he was taken Prisoner, and all his Army cut in pieces; and hereby the *Parthian* Empire became established with that greatness of Power, and firmness of Stability, as to make it last for several

(c) Justin. lib. 36. c. 1. & lib. 38. cap. 9. 1 Maccab. xiv. 1---3. Josephus Antiq. lib. 13. cap. 9. & cap. 12. Orosius lib. 5. cap. 4.

Ages after to the terror of all within their reach, even to the Rivalling of the *Romans* themselves in the strength of their Arms, and the prowess and fame of their Military Exploits.

The King that reigned in *Parthia* at this time, was (d) *Mithridates* the son of *Priapatus*, a very valiant and wise Prince. How *Arfaces* first founded the Kingdom of the *Parthians*, and how *Arfaces* his son after settled and established it by a Treaty of Peace with *Antiochus the Great*, hath been (e) already related. The Son and Successor of the second *Arfaces* (f) was *Priapatus*, called also *Arfaces* (that being the family name of all the Kings of this Race;) he having reigned fifteen years left the Crown at his death to (f) *Pbraates* his eldest son; after whose death succeeded this *Mithridates* his Brother, the *Parthian* King, into whose Hands *Demetrius* fell. He was therefore from *Arfaces* the first Founder of that Kingdom the fourth in Descent, and the fifth in Succession of reigning, and not the sixth, (g) as *Orosius* saith. He having (b) subdued the *Medes*, the *Elymeans*, the *Persians*, and the *Bactrians*, extended his Dominions into *India* beyond the boundaries of *Alexander's* Conquests, and having vanquished *Demetrius* (i) finally secured *Babylonia* and *Mesopotamia* also to his Empire; So that thenceforth he had *Euphrates* on the West, as well as the *Ganges* on the East for the limits of his Empire.

After *Mithridates* had thus gotten *Demetrius* into his power (k) he carried him round the revolted Provinces, and exposed him every where to their view, that they, by seeing the Prince whom they confided in, reduced to this ignominious and low condition, might be the easier brought to submit again to their

(d) Justin. lib. 41. cap. 5, & 6. Diodorus Siculus in Excerptis Valesii p. 359, 360. (e) Part II. Book II. under the Year 208.

(f) Justin. lib. 41. cap. 5. (g) Lib. 5. cap. 4. (h) Diodorus Siculus ibidem. Orosius lib. 5. cap. 4. (i) Orosius ibid. Justin. lib. 41. cap. 6. (k) Justin. lib. 36. cap. 1.

former yoke. But when this show was over, he allowed him a maintenance suitable to the state of a King, (l) and sending him into *Hyrcania* to reside gave him *Rhodaguna* one of his Daughters in marriage. However he kept him still in Captivity, though with as much freedom as was consistent with a Captive State, and at his death left him in this condition (m) to *Pbraates* his Son, who succeeded him in the Kingdom. It is particularly related of *Mitbridates*, (n) that having conquered several Nations he gathered from every one of them whatsoever he found best in their Constitutions, and then out of the whole collection made a Body of most wholsom Laws for the Government of his Empire.

In (o) a general Congregation of the Priests and Elders, and all the People of the *Jews* assembled together at *Jerusalem*, it was agreed by the unanimous consent of all present, that the supreme Government of the Nation, as well as the High-Priesthood, should be conferred on *Simon*, and settled both upon him and his posterity after him. This had before been personally settled on *Simon* by the grant of *Demetrius* the *Syrian* King, and the same was now granted also by the whole Nation of the *Jews*, and the settlement made not only on the person of *Simon*, but upon him and his Descendants for ever. And a publick Act or Instrument in writing was made hereof, wherein it being recited, what good Deeds *Simon* and his Family had done for the people of the *Jews*, they in acknowledgment hereof constituted him their Prince as well as their High-Priest, and granted both dignities to him and his Posterity after him; a Copy of which Act they ordered to be engraven on Tables of Brass, and hung up in the Sanctuary, and laid up the Original in the sacred Archives belonging to the Treasury of the Temple. And from that time *Simon*

(l) Justin. *ibid.* & lib. 38. cap. 9. (m) Justin. lib. 38. c. 9.
& lib. 42. cap. 1. (n) Diodorus Sic. in *Excerptis Valesii* p. 361.
(o) 1 Maccab. xiv. 26—49.

took on him the State, Stile, and Authority of Prince, as well as High-Priest of the *Jews*, and all publick Acts thenceforth went in his name. And after him both these dignities descended together to his posterity, and continued among them thus united together for several Descents, they being at the same time Sovereign Pontiffs, and Sovereign Princes of the *Jewish Nation*. This Act bore date on the 18th day of the Month *Elul* (which was the sixth of their Months) in the 172d year of the *Æra* of the *Seleucide*, and the third of *Simon's Pontificate*.

At this time the *Jews* tell us (p) *Simeon Ben Shetach* and *Jebudab Ben Tabbai* were the Rectors and chief Teachers of the Divinity School at *Jerusalem*; the first of which, they say, was President, and the other Vice-President of the *Sanhedrim*. Of these several fables are told in the *Talmud*, which are not worth troubling the Reader with.

Queen *Cleopatra* on her Husband's Captivity in *Partbia*, (q) shut up herself with her children in *Seleucia* on the *Orontes*, and there many of *Tryphon's* Soldiers revolted to her. For being naturally of a Brutish and Cruel Temper he had artfully concealed this under the Cloke of Affability and good Temper, as long as he was courting the Favour of the People for the carrying on of his ambitious designs. But when he was possessed of the Crown, and *Demetrius* made a Prisoner in *Partbia*, he cast off all guard and restraint, which till then he had put upon his inclinations, and let himself loose to his own natural Disposition; which being such as many about him could not bear, this caused many Desertions from him to *Cleopatra*. But still her party alone was not strong enough to support her, and therefore fearing lest the people of *Seleucia* would rather give her up to *Tryphon*, than

(p) Juchasin Shalsheleth Haccabbala. Zemach David. phus Antiq. lib. 13. cap. 12.

(q) Jose-

uffer

suffer a Siege for her sake, she (*r*) sent to *Antiochus Sidetes* the Brother of *Demetrius* to join his interest with hers, offering him the Crown and herself in marriage on this condition. For hearing of the Marriage of *Demetrius* with *Rhodaguna* in *Parthia*, and being greatly provoked thereby (*s*) she cast off all regard for him, and resolved to seek a new interest for her support by disposing of herself in marriage elsewhere, and not seeing where she could do this more to her advantage, than to the next Heir of the Crown, she therefore sent for him, and made him her Husband.

This *Antiochus* was (*s*) second son to *Demetrius Soter*, and on the wars which that Prince had with *Alexander Balas*, was sent to *Cnidus* with his Brother *Demetrius* the now Captive King of *Syria*, to be kept there out of harm's way, as hath been already related. He seems to have still continued in those Parts after his Brother's recovering the Crown. For (*t*) he is said to have been at *Rhodes* when *Demetrius* was taken Prisoner, and therefore no doubt in that place it was, that *Cleopatra's* Message found him. For he having on the receiving of it accepted the offer, and thereon taken upon him the Style and Title of King of *Syria*, (*u*) he wrote a letter to *Simon* dated from the Isles of the Sea, and most likely this was from *Rhodes*, since he is said to have been there so lately before, as at the time of the first news of his Brother's Captivity.

The substance of his letter to *Simon* was (*w*) to complain of the unjust usurpation of *Tryphon*, and to let him know, that he was preparing to come into *Syria* to take vengeance of that Usurper, and recover his Father's Kingdom; and therefore to gain him over to his interest makes him many Grants, and promiseth him many more, when he should be fully

(*r*) Josephus *ibid.* Appian. in *Syriacis.* Justin. lib. 36. cap. 1.
 (*s*) Appian. *ibid.* (*s*) Justin. *ibid.* Appian. in *Syriacis.* (*t*) Appian. *ibid.* (*u*) 1 Maccab. xv. 1. (*w*) 1 Maccab. xv. 2---9.

settled in the Throne, as may be seen in that letter,
1 Maccab. xv. 2—9.

And accordingly in the beginning of the next year
(x) he landed in *Syria* with an Army of
Anno 139. Mercenaries, whom he had hired in *Greece*,
Simon 5. *Lesser Asia*, and the Isles, and having
married *Cleopatra* joined her Forces to his own, and
marched against *Tryphon*. Whereon (y) most of the
Usurper's forces now weary of his Tyranny went over
from him to *Antiochus*, which augmented his Army
to the number of an hundred and twenty thousand
Foot, and eight thousand Horse. This being a power
Tryphon could not keep the Field against, he retreated
to *Dora*, a City near *Ptolemais* in *Phœnicia*, where
being besieged by *Antiochus* with all his Forces both
by Sea and Land, and finding the place not capable
of long holding out against so great a power, he made
his escape by Sea to *Orthosia*, another maritime Town
in *Phœnicia*; from whence flying to *Apamia* his own
native City, he was there taken and put to death.
And hereby an end being put to his usurpation,
Antiochus became fully possessed of his Father's Throne,
and sat in it nine years. He (z) being much given
to hunting had the name *Sidetes* (i. e. The Hunter)
given unto him, from *Zidah* a word of that significa-
tion in the *Syriac* Language.

Simon being instated in the Sovereign command of
Judea by the general consent of all that Nation in
the manner as above related, thought it would be of
great advantage to him for his firmer establishment
in it to get himself acknowledged, what they had
made him, by the *Romans*, and to have all their
former Leagues and Alliances renewed with him under
the Style and Title which he then bore of High-
Priest and Prince of the *Jews*. And (a) therefore he

(x) 1 Maccab. xv. 10. Josephus Antiq. lib. 13. cap. 12.
(y) 1 Maccab. xv. 11—14. Josephus ibid. Appianus in Syriacis.
(z) Plutarchus in Problem. (a) 1 Maccab. xiv. 24. and Chap.
xv. 25.

sent another Embassy to them for this purpose with a Present of a large Shield of Gold weighing a thousand *Minae*, which according to the lowest computation of an *Attic Mina* amounted to the value of fifty thousand pound of our present Sterling Money. Both the Present and the Embassy were very acceptable to the Senate, and therefore they not only renewed their League and Alliance with *Simon* and his people in the manner he desired, but also order'd, that *Lucius Cornelius Piso* one of the Consuls should write Letters to *Ptolemy* King of *Egypt*, *Attalus* King of *Pergamus*, *Ariarathes* King of *Cappadocia*, *Demetrius* King of *Syria*, and *Mitbridates* King of *Parthia*, and to all the Cities and States of *Greece*, *Lesser Asia*, and the Isles, that were then in alliance with them, to let them know, that the *Jews* were their Friends and Allies, and that therefore they should not attempt any thing to their damage, or protect any Traitors or Fugitives of that Nation against them, but should deliver up to *Simon* the High-Priest and Prince of the *Jews* all such Traitors and Fugitives, as should flee unto them, whenever demanded by him.

The Letters to the *Syrian* King were directed to *Demetrius*, though then a Prisoner in *Parthia*, because neither *Tryphon*, nor *Antiochus Sidetes*, who were then contending for the Crown at the time when these Letters were written, were either of them acknowledged as King by the *Romans*. And therefore when these Letters were brought into *Syria*, they were of no benefit to *Simon* or the *Jews*. For *Antiochus* having no regard to them, as not being written to him, as soon as he had driven *Tryphon* out of the Field, took the first opportunity to quarrel with *Simon*. For although *Simon* (b) sent to *Antiochus*, while he was besieging *Tryphon* at *Dora*, two thousand chosen men for his assistance, with Gold, and Silver, and Arms, and other instruments and engines of war, he would not receive any of them, but

(b) 1 Maccab. xv. 26—32.

rescinding all that he had formerly granted or promised, sent *Athenobius* one of his Friends to him to demand the restoration of *Gazara*, *Joppa*, and the Fortrefs of *Jerusalem*, with several other places then held by *Simon*, which he claimed as belonging to the Kingdom of *Syria*, or else five hundred Talents in lieu of them, and five hundred Talents more for the damages that were done by the *Jews* within the borders of his other Dominions. On (c) *Athenobius's* coming to *Jerusalem* with this Message, *Simon's* answer was, that for *Gazara* and *Joppa* he was content to pay the King an hundred Talents; but as to all the rest he told him it was the inheritance of their forefathers, which they had for a time been wrongfully depriv'd of, and that having now again gotten possession of it, they were resolved to keep it. This answer very much angring *Athenobius*, he without replying any thing thereto returned in great wrath to the King, and made report to him of what *Simon* had said, and also of what he had seen of the Pomp and Grandeur in which he lived. For being now Sovereign Prince of the *Jews*, he was served in much plate of Gold and Silver, had many attendants, and in all things else appeared in the same manner of splendor and glory, as other Princes did; at all which the King being very much offended resolved on a war against him. And therefore (d) having made *Cendebeus*, one of his Nobles, Captain and Governor of the Sea-Coasts of *Palestine*, he sent him with one part of his Army to fight against *Simon*, and in the mean time he with the other pursued after *Tryphon*, till he had taken and slain him in the manner as I have mentioned.

Cendebeus forthwith (e) marched with his forces into the Parts near *Jamnia* and *Joppa*, and having there, according to the Orders which he had received

(c) 1 Maccab. xv. 32---36.
Josephus Antiq. lib. 13. cap. 13.
Josephus ibidem.

(d) 1 Maccab. xv. 38, 39.
(e) 1 Maccab. xv. 40, 41. Jo-

from the King, fortified *Kedron*, he placed a strong party of his Army in it, and from thence began to make inroads upon the *Jews*, and to kill, and plunder, and commit all manner of Hostilities in their Land. Whereon (f) *John* the Son of *Simon*, who lived at *Gazara* in the Neighbourhood, went from thence to *Jerusalem* to acquaint his Father of these particulars. By which *Simon* perceiving, that the intention of *Antiochus* was to make war upon him, got together an Army of twenty thousand Foot with a proportionable number of Horse. And because he himself being now broken with age could no more bear the fatigues of war, he committed the Command of them to *Judas* and *John* his sons, and sent them forth to fight the Enemy. The first night after they took the field they encamped at *Modin*, the Original Seat of their family, and from thence the next day after marched out against *Cendebeus*. This soon brought it to a battle between them, in which *Cendebeus* being overthrown lost two thousand of his men, and the rest fled part to *Kedron*, and part to other strong holds near the Field of Battle, and part to *Azotus*. *Judas* being wounded in the fight was forced to stay behind. But *John* followed the pursuit till he came to *Azotus*, and having there taken their Fortresses and Towers of defence burned them with fire. After this the two Brothers having driven the *Syrians* out of those Parts, and settled all matters there in quiet, returned in Triumph to *Jerusalem*.

Ptolemy Physcon had now reigned in *Egypt* seven years, during all which time we find nothing else recorded of him, but his monstrous Vices, and his detestable cruelties, scarce (g) any other Prince having been more brutal in his lusts, or more barbarous and bloody in the Government of his people. And besides in all his other

Anno 138.
Simon 6.

(f) 1 Maccab. xvi. 1---10. Josephus ibidem. (g) Justin. lib. 38. cap. 8. Diolorus Siculus in Excerptis Valesii p. 361. Athenæus lib. 4. p. 184. Valerius Maximus lib. 9. cap. 1. & cap. 2.

Conduct he appeared very despicable and foolish, usually both doing and saying very childish and ridiculous things in publick, as well as in private; whereby he incurred to a great degree the contempt, as well as the hatred and detestation of his people. And that he kept the Crown upon his head under so general an odium and aversion of his Subjects, was (b) wholly owing to *Hierax* his chief Minister. He was by birth of *Antioch*, and the same, who in the reign of *Alexander Balas* had in joint Commission with *Diodotus* (afterwards called *Tryphon*) the Government of that City committed to him. On the turn of affairs that afterwards hapned in *Syria*, he retired into *Egypt*, and there falling into the service of *Ptolemy Physcon* became the chief Commander of his Armies, and the chief Manager of all his other affairs, and being a very valiant and wise man he by taking care of well paying the Soldiers, and balancing by his good and wise ministration the Male-administrations of his Master, and remedying and preventing as many of them as he was able, had hitherto the success to keep all things quiet in that Kingdom.

This year as great a Monster of Cruelty begun his reign at *Pergamus*, (i) *Attalus Philometor* the Son of *Eumenes*, who succeeded *Attalus* his Uncle in that Kingdom. He being a Minor at the death of his Father the Tuition of him with the Crown was left to *Attalus* the Uncle, who so faithfully discharged his Trust, that he not only carefully bred up the Pupil, but on his Death, which hapned this Year, (k) left the Crown to him, passing by the Children which he had of his own. For he looked on the Crown as left him by his Brother, to be no more than a *Depositum* intrusted with him for his Nephew, and therefore he accordingly restored it to him in the next Succession; which is a procedure very rarely

(b) Diodorus Sic. *ibid.* (i) Strabo lib. 13. p. 624. Justin. lib. 36. cap. 4. (k) Plutarchus in libro *περὶ φιλαδελφίας* & in *Apotheg.*

practised, where a Crown is the thing in Possession. Another Instance of such a Restoration is scarce any where else to be found in History, Princes being usually no less solicitous to preserve their Crowns to their Posterity, than to themselves. But this turned to the great Plague and Calamity of the whole Kingdom. For this *Attalus Philometor* being more than half a Madman, managed his Government accordingly in a very wild, irrational and pernicious manner. For he (l) had scarce been warm in his Throne, ere he stained it all over with the blood of his nearest Relations, and other the best friends of his Family, putting to death most of those, who with the greatest fidelity had served his Father and his Uncle, pretending against some of them, that they had by evil Arts caused the death of *Stratonice* his Mother, who deceased an old woman; and against others, that they caused by the like evil Arts the death of *Berenice* his wife, who died of an incurable disease, which she happened to fall into. And others he put to death upon vain and groundless Suspicions, cutting off with them their Wives and Children and all their whole Families. (m) These Executions he did by the hands of his mercenaries, whom he had hired out of the most cruel and savage of the barbarous Nations, they only being fit instruments for such bloody and abominable work. After he had thus in a wild and mad fury cut off the best men in his Kingdom, (n) he withdrew from the publick view, appearing no more abroad among the people, nor was he any more seen at home entertaining himself either in Banquets or publick Repasts, but putting on a sordid apparel and letting his Beard grow to a great length without trimming it, behaved himself in the same manner as those used to do who were under arraignment for some great crime, acting hereby as if he had acknowledged himself guilty of all the villany he had done.

(l) Justin. *ibidem*. Diodorus Siculus in *Excerptis Valefii* p. 370.
 (m) Diodorus Siculus *ibidem*. (n) Justin. lib. 36. cap. 4.

And going on after this rate into other Extravagancies (o) he neglected all the affairs of the Government, and betook himself to his Garden, there digging the Ground himself; and sowing it with all manner of poisonous and unwholsom Herbs, as well as with those that were wholsom, he infected the wholsom with the juices of the poisonous, and then sent them as especial Presents to his Friends. And thus he wore out in wild and cruel Extravagancies the remainder of his Reign, the best recommendation of which was that it was very short, for it ended after five Years time in his Death, which then hapned in the manner as will be hereafter related in its proper Place.

Antiochus Sidetes after having vanquished *Tryphon*, and wholly broken and brought under all
Anno 137. that were of his Party, did next (p) betake
Simon 7. himself to recover to the *Syrian* Empire all such Cities and Places, as had taken the advantage of the late Distractions, that followed upon his Father's Death, to revolt from it. And having gained full Success herein, he settled all things within the Kingdom of *Syria* again upon the same bottom, on which they were before these Distractions begun.

But in *Egypt* all things went worse and worse. For whether it were that *Hierax* (q) was
Anno 136. dead, or else that the madness of the Prince
Simon 8. overbore all the Wisdom and Prudence of the chief Minister, we hear nothing of him from this time, but his barbarous Cruelties and monstrous Mismanagements in all his Conduct. (r) Most of those who were the forwardest to call him to the Crown on his Brother's Decease, and after

(o) Justin. *ibid.* Plutarchus in *Demetrio*, where the English Translator taking upon him very unskilfully to mend the Greek Original hath put *Ptolemy Philometor* instead of *Attalus Philometor*. (p) Justin.

lib. 36. cap. 1. (q) Athenæus tells us that *Phylcon* did put *Hierax* to death, lib. 6. p. 252. but the time of his death is not said.

(r) Justin. lib. 38. cap. 8. Athenæus lib. 4. p. 184.

that to support him in it, he causelessly put to death. Most of those who had the favour of *Philometor* his Brother, or had been employed in his Service, he either slew or drove into Banishment, and by his foreign Mercenaries, whom he let loose to commit all manner of Murders and Rapines as they pleased, he oppressed and terrified the *Alexandrians* to so great a degree, that most of them fled into other Countries to avoid his Cruelty, and left their City in a manner desolate. That therefore he might not reign over empty Houses without Inhabitants, he by his Proclamations dispersed over the neighbouring Countries, invited all Strangers to come thither to repopulate the Place. Whereon great multitudes flocking thither, he gave them the Habitations of those that were fled, and admitting them to all the Rights, Privileges, and Immunities of the former Citizens, he by this means again replenish'd the City.

(s) There being among those that fled out of *Egypt* on this occasion, many Grammarians, Philosophers, Geometricians, Physicians, Musicians, and other Masters and Professors of ingenious Arts and Sciences, this Banishment of theirs became the means of reviving Learning again in *Greece*, *Lesser Asia*, and the Isles, and in all other Places where they went. The Wars, which followed after the death of *Alexander* among those that succeeded him, had in a manner extinguished Learning in all those Parts; and it would have gone nigh to have been utterly lost amidst the Calamities of those times, but that it found a support under the Patronage of the *Ptolemies* at *Alexandria*. For the first *Ptolemy* having there erected a *Muséum* or College for the maintenance and encouragement of learned Men, and also a great Library for their use (of both which I have already spoken) this drew most of the learned Men of *Greece* thither. And the second and third *Ptolemy* having followed herein the same steps of their Predecessor,

(s) Athenæus lib. 4. p. 184.

Alexandria became the Place where the liberal Arts and Sciences, and all other parts of Learning were preserved and flourished in those Ages, when they were almost dropp'd every where else, and most of its Inhabitants were bred up in the knowledge of some or other of them. And hereby it came to pass, that when they were driven into foreign Parts by the Cruelty and Oppression of the wicked Tyrant I have mentioned, being qualified to gain themselves a Maintenance by teaching, each in the Places where they came, the particular Professions they were skill'd in, they accordingly betook themselves hereto, and erected Schools for this purpose in all the Countries above-mentioned through which they were dispersed; and they being, by reason of their Poverty, content to teach for a small hire, this drew great numbers of Scholars to them, and by this means all the several Branches of Learning became again revived in those Eastern Parts in the same manner as they were in these latter Ages in the Western, after the taking of *Constantinople* by the *Turks*. For till then most of the Learning of the West was in School Divinity, and the Canon Law; and altho' the former of these was built more upon *Aristotle* than the Holy Scriptures, yet they had nothing of *Aristotle* in those Days, but in a Translation at the third hand. The *Saracens* had translated the Works of that Philosopher into *Arabic*, and from thence those Christians of the *Latin* Church, who learnt Philosophy from the *Saracens* in *Spain*, translated them into *Latin*. And this was the only Text of that Author, on which, during the reign of the Schoolmen, all their Comments on him were made. And yet upon no better a Foundation are some of those Decisions in Divinity built, which the *Romanists* hold as infallible, than what they have thus borrowed from an Heathen Philosopher, handed to them in a Translation made by the Disciples of *Mahomet*. But when *Constantinople* was taken by *Mahomet* the King of the *Turks* in the Year of our Lord 1453, and the learned Men, who dwelt

dwelt there, and in other Parts of *Greece*, fearing the Cruelty and the Barbarity of the *Turks*, fled into *Italy*, they brought thither with them their Books and their Learning, and there first under the Patronage of the Princes of that Country (especially of *Lorenzo de Medices*, the first founder of the greatness of his Family) propagated both. And this gave the rise to all that Learning in these Western Parts, which hath ever since grown and flourished in them.

At the same time that Foreigners were flocking to *Alexandria* for the repeopling of that City, (t) there came thither *Publius Scipio Africanus junior*, *Spurius Mummius*, and *L. Metellus*, in an Embassy from the *Romans*. It was the usage of that People often to send out Embassies to inspect the affairs of their Allies, and to make up and compose what Differences they should find among them, and for this purpose this famous Embassy, consisting of three of the most eminent Men of *Rome*, was at this time sent from thence. Their Commission was to pass through *Egypt*, *Syria*, *Asia*, and *Greece*, to see and observe how the affairs of each Kingdom and State in those Countries stood, and to take an account how the Leagues they had made with the *Romans* were kept and observ'd, and to set all things at rights that they should find any where amiss among them. And this Trust they every where discharged so honourably and justly, and so much to the benefit and advantage of those they were sent to, in regulating their Disorders, and adjusting all Differences, which they found among them, that they were no sooner returned to *Rome*, (u) but Ambassadors followed them from all Places where they had been, to thank the Senate for sending such honourable Persons to them, and for the great Benefits they had received from them. The

(t) Justin. lib. 38. cap. 8. Cicero in Somnio Scipionis cap. 2. Athenæus lib. 6. p. 273. & lib. 12. p. 549. Valerius Maximus lib. 4. cap. 3. § 13. Diodorus Siculus Legat. 32. (u) Diodorus Siculus Legat. 32.

first Place which they came to in the discharge of their Commission being *Alexandria* in *Egypt*, they were there received by the King in great State. But they made their Entrance thither with so little, (w) that *Scipio*, who was then the greatest Man in *Rome*, had no more than one Friend, *Panætius* the Philosopher, and five Servants in his Retinue. And although they were during their stay there entertained with all the Varieties of the most sumptuous Fare, yet they (x) would touch nothing more of it, than what was useful in the most temperate manner for the necessary support of Nature, despising all the rest as that which corrupted the Mind as well as the Body, and bred vicious Humours in both. Such was the Moderation and Temperance of the *Romans* at this time, and hereby it was that they at length advanced their State to so great an height, and in this height would they have still continued, could they still have retained the same Virtues. But when their Prosperity, and the great Wealth obtained thereby, became the occasion that they degenerated into Luxury and Corruption of Manners, they drew Decay and Ruin as fast upon them, as they had before Victory and Prosperity, till at length they were undone by it. So that the Poet said justly of them—(y) *Sævior Armis Luxuria incubuit victumque ulciscitur Orbem.* When the Ambassadors had taken a full view of *Alexandria*, and the state of affairs in that City, (z) they sailed up the *Nile* to see *Memphis*, and other parts of *Egypt*; whereby having thoroughly informed themselves of the (a) great number of Cities, and the vast multitude of Inhabitants that were in that Country, and also of the strength of its Situation, the fertility of its Soil, and the many other Excel-

(w) Athenæus lib. 6. p. 273.

(x) Diodorus Siculus ibidem.

(y) Juvenal. Sat. 6. ver. 29. *Luxury came on more cruel than our Arms, And did revenge the vanquish'd World with its Charms.*(z) Diodorus Sic. ibid. (a) *Egypt in the time of Ptolemy Philadelphus had in it 33339 Cities.* Theocrit. Idyl. 17.

lencies and Advantages of it, they observed it to be a Country, that wanted nothing for its being made a very potent and formidable Kingdom, but a Prince of Capacity and Application sufficient to form it thereto. And therefore no doubt it was to their great Satisfaction, that they found the present King thoroughly destitute of every Qualification that was necessary for such an Undertaking. For (b) nothing could appear more despicable, than he did to them in every interview they had with him. Of his Cruelty, Barbarity, Luxury, and other vile and vicious Dispositions, which he was addicted to, I have in part already spoken, and there will be occasions hereafter to give more Instances of them. And the deformities of his Body were no less than those of his Soul: For (c) he was of a most deformed Countenance, of a short Stature, and such a monstrous and prominent Belly therewith, as no Man was able to encompass with both his Arms. So that by reason of this load of Flesh acquired by his Luxury he was so unwieldy, that he never stepped abroad without a Staff to lean on. And over this vile Carcase he wore a Garment (d) so thin and transparent, that there were seen through it, not only all the deformities of his Body, but also those Parts which it is one of the main ends of Garments modestly to cover and conceal. From this deformed Monster the Ambassadors passed over to *Cyprus*, and from thence proceeded to execute their Commission in all the other Countries to which they were sent.

In the Month of *Shebat* (which was in the latter end of the *Jewish* Year, and in the beginning of the *Julian*) (e) *Simon* making a Progress through the Cities of *Judah*, to take care for the well-ordering of all things in them, came to *Fericho*, having then two of

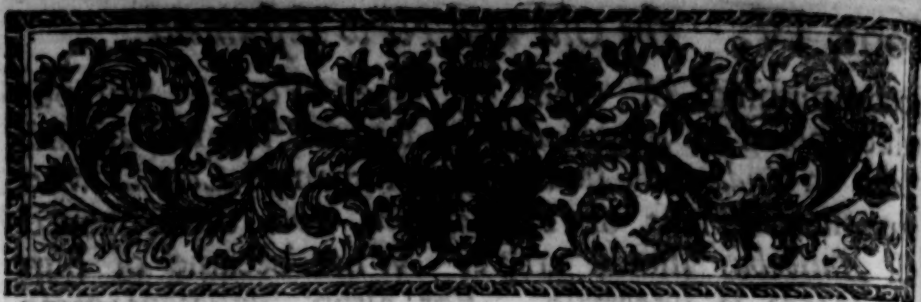
Anno 135.
John Hyrcanus 1.

(b) Justin. lib. 38. cap. 8. (c) Athenæus lib. 12. p. 549.
(d) Justin. ibidem. (e) 1 Maccab. xvi. 14—22. Josephus lib. 13. cap. 14.

his Sons, *Judas* and *Mattathias*, there in Company with him; *Ptolemy* the Son of *Abubus*, who had married one of his Daughters, being Governor of the Place under him, invited him to the Castle which he had built in the neighbourhood, to partake of an Entertainment he had there provided for him. *Simon* and his Sons suspecting no evil from so near a Relation accepted of the Invitation, and went thither. But the perfidious Wretch having laid a Design for the usurping of the Government of *Judæa* to himself, and concerted the matter with *Antiochus Sidetes* King of *Syria* for the accomplishing of it, wickedly plotted the destruction of *Simon* and his Sons; And therefore having hid Men in the Castle, where the Entertainment was made, when his Guests had well drunk, he brought forth these Murderers upon them, and assassinated them all three, while they were sitting at his Banquet, and all those that attended upon them; and thinking immediately hereupon to make himself Master of the whole Land, sent a Party to *Gazara* where *John* resided, to slay him also; and wrote Letters to the Commanders of the Army, that had their station in those Parts, to come over to him, proffering them Gold and Silver and other rewards to draw them into his Designs. But *John* having received notice of what had been done at *Jericho*, before this Party could reach *Gazara*, he was there provided for them; and therefore fell on them, and cut them all off, as soon as they approached the Place. And then hastning to *Jerusalem* secured that City, and the Mountain of the Temple, against those whom the Traitor had sent to seize both. And being thereupon declared High-Priest and Prince of the *Jews* in the place of his Father *Simon*, he took care every where to provide for the Security of the Country, and the Peace of all those that dwelt in it. Whereon *Ptolemy* being defeated of all those Plots, which he had laid for the compassing of his Designs, had nothing now left to do, but to send to *Antiochus* to come with an Army for the accom-

accomplishing of them by open Force; without which being no longer able to support himself against *John* in *Judea*, he fled to *Zeno* surnamed *Cotyla*, who was then Tyrant of *Philadelpbia*, and there waited till *Antiochus* should arrive. What became of him afterwards is uncertain. For altho' *Antiochus* came at his call into *Judea*, and a bitter War thereon ensued, yet after his flight to *Zeno* no more mention is made of him. Altho' the Treason might be acceptable enough to that King, because of the fair prospect that was given him by the advantage of it again to recover *Judea* to his Crown, yet he could not but abhor such an execrable Traitor, and perchance dealt with him according to what his wickedness deserved. But here ending the History of the *Maccabees*, as contained in the Apocryphal Books of Scripture known by that Name, I shall here also end this fourth Book of my present Work.





THE
OLD *and* NEW TESTAMENT
Connected in the
HISTORY
OF THE
Jews and Neighbouring Nations,
FROM THE
Declension of the Kingdoms of *Israel*
and *Judah* to the time of CHRIST.

PART II. BOOK V.

ANTIOCHUS *Sidetes* King of Syria (a) having received from *Ptolemy* the Son of *Abubus* the account, which he had sent him of the death of *Simon* and his Sons, made haste to take the advantage of it for the reducing of *Judæa* again under the Syrian

Anno 135.
John Hyrcanus 1.

(a) 1 Maccab. xvi. 18. Josephus Antiq. lib. 13. cap. 16.

Empire;

Empire; and therefore forthwith marched thitherward with a great Army, and having over-run the Country, and driven *Hyrchanus* out of the Field, shut him up and all his Forces with him in *Jerusalem*, and there besieged him with his whole Army divided into seven Camps, whereby he inclosed him all round; and to do this the more effectually he caused two large and deep Ditches to be drawn round the City, one of Circumvallation and the other of Contravallation, so that by reason hereof none could come out from the besieged to make their escape, or any get in to them to bring them relief. And therefore when *Hyrchanus* to rid himself of unprofitable Mouths, which consumed the Stores of the besieged without helping them in the defence of the place, put all such as were useless for the wars out of the City, they could not pass the Ditch that inclosed them, but were pent up between that and the Walls of the City, and were there forced to abide, till at length *Hyrchanus* found it necessary for the saving of them from perishing by Famine to receive them in again. This siege continued till about the time of the beginning of Autumn, the besiegers all this while daily making their assaults, and the besieged as valiantly defending themselves against them, always repulsing the Enemy, and often making sallies upon them, and in these sallies sometimes burning their Engines, and destroying their Works; and thus it went on till the time of the *Jews* Feast of Tabernacles, which was always held in the middle of the first Autumnal Moon. On the approach of that Holy time, *Hyrchanus* sent to *Antiochus* to pray a Truce during the Festival, which he not only readily granted, but also sent Beasts, and other things necessary for the Sacrifices then to be offered; which giving *Hyrchanus* an instance of the equity and benignity, as well as of the piety of that Prince, this encouraged him to send to him again for Terms of Peace, which message being complied with, a Treaty thereon commenced, in which *Hyrchanus* having yielded, that the besieged

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should deliver up their Arms, that *Jerusalem* should be dismantled, and that Tribute should be paid the King for *Joppa* and the other Towns held by the *Jews* out of *Judea*, Peace was made upon these Terms. It was demanded also by *Antiochus*, that the Fortrefs at *Jerusalem* should be rebuilt, and a Garrison again received into it; but this *Hyrchanus* would not consent to, remembring the damage and mischief which the *Jews* had received from the former Garrison in that place; but rather chose to pay the King five hundred Talents to buy it off. Whereon such of those Terms as were capable of an immediate Execution being accordingly executed, and Hostages given for the performance of the rest (one of which was a Brother of *Hyrchanus*) the Siege was raised, and Peace again restored to the whole Land. This was done in the ninth Month after the death of *Simon*.

When *Hyrchanus* sent to *Antiochus* for Peace, (b) he was brought almost to the last extremity through want of Provisions, all the stores of the City being in a manner spent and exhausted; which being well known in the Camp of the Besiegers, those that were about *Antiochus* pressed him hard to make use of this opportunity for the destroying and utterly extirpating the whole Nation of the *Jews*; they urged against them, that they had been driven out of *Egypt* as an impious people hated by God and Man; that they treated all Mankind besides themselves as enemies, refusing communication with all, excepting those of their own sect, neither eating, nor drinking, nor freely conversing with any other, nor worshipping any of the same Gods with them, but using Laws, Customs, and a Religion quite different from all other Nations; and that therefore they deserved, that all other Nations should treat them with the same aversion and hatred, and cut them all off and destroy them as declared enemies to all mankind. And (b)

(b) Josephus *ibid.* Diodorus Siculus lib. 34. Eclog. 1. p. 901. & apud Photium in Bibliotheca Cod. 244. p. 1150.

Diodorus Siculus, as well as (b) *Josephus*, tells us, that it was wholly owing to the generosity and clemency of *Antiochus*, that the whole Nation of the *Jews* were not at this time totally cut off, and utterly destroyed, and had peace granted unto them upon the Terms above-mentioned.

Of the five hundred Talents, which by the terms of this Peace were to be paid to *Antiochus*, three hundred were laid down in present, (c) for the payment of the other two hundred time was allowed. *Josephus* tells us, (d) that *Hyrchanus* to find money for this and other occasions of the Government broke up the sepulchre of *David*, and took from thence three thousand talents, and the like he afterwards (e) tells us of *Herod*, as if he also had robb'd the same sepulchre, and taken great riches from it: But both these stories are very improbable. *David* had been now dead near nine hundred years, and what is told of this matter supposeth this Treasure to have been buried up with him all this time; it supposeth, that as often as the City of *Jerusalem*, the Palace, and the Temple had during the reigns of the Kings of *Judah* been plundered of all their wealth and treasure by prevailing enemies (as they (f) had often been) this dead stock still remained safe from all rifle or violation; it supposeth, that as often as those Kings were forced (g) to take all the treasure that could be found in the House of the Lord, as well as in their own, to relieve the exigencies of the state, they never meddled with this Treasure in *David's* grave there uselessly buried with the dead; it supposeth, that when one of the worst of their Kings (b) plundered the

(c) *Josephus* *ibid.* (d) *Josephus* *Antiq.* lib. 13. cap. 16. & lib. 16. cap. 11. (e) *Antiq.* lib. 16. cap. 11. (f) 1 Kings xiv. 25. 2 Kings xiv. 14. 2 Chron. xii. 9. 2 Chron. xxi. 17. 2 Chron. xxv. 24. (g) 1 Kings xv. 18. 2 Kings xii. 18. 2 Chron. xvi. 2. (b) 2 Kings xvi. 8, 17. 2 Chron. xxviii. 21, 24.

Temple of its sacred vessels, and cut them in pieces to melt them down into money for his common occasions; and when one of the best of them (i) was forced to cut off the gold with which the gates and pillars of the Temple were overlaid to buy off a destroying enemy, this useless treasure still continued unmeddled with in both these cases; Nay further it supposeth, that when (k) *Nebuchadnezzar* destroyed both the city and the temple of *Jerusalem*, and both thereon lay in rubbish a great many years, this treasure in *David's* sepulchre during all this time did under this rubbish lie secure, and untouched; and also that when (l) *Antiochus Epiphanes* destroyed this City, and robb'd the Temple of all he could find in it, still *David's* sepulchre and the treasure buried in it (tho' while it was thus buried, it was wholly useless and unprofitable for the service either of God or Man) still escaped all manner of violation, as in all former times, and was never touched, nor meddled with, till *Hyrchanus* laid his hands upon it; all which suppositions seem utterly improbable, and beyond all belief. What the manner of the sepulchres of *David* and the Kings of his lineage was, I have (m) already described. They were vaults cut out of a marble rock, one within another, where there was no earth to bury up or cover any hidden treasure, but whatsoever was there laid must have lain open to the view of every one that entered into them. If there were any foundation of truth in this matter, I can only resolve it into this, that several rich men, who fear'd *Herod's* rapacity, hid their treasures in those vaults, thinking that they would be there best secured from it; and that this crafty Tyrant having gotten notice of it, seized what was there deposited, as if it had been King *David's* Treasure, and then trumped up this story of *Hyrchanus* to screen himself

(i) 2 Kings xviii. 15, 16. (k) 2 Kings xxv. 2 Chron. xxxvi. Jeremiah xxxix. and lii. (l) 1 Maccab. i. 2 Maccab. v. (m) Part I. Book I.

from censure by the example of so good and great a man. But it is most likely, that both parts of the story are a meer Fiction, pick'd up by *Josephus* without any ground of Truth, as are also some other particulars in his History.

In (n) this first year of *Hyrcaus*, *Matthias Apblias* Priest of the Course of *Joarib* married a daughter of *Jonathan* the late Prince of the *Jews*, of whom was born *Matthias Curtus*, of this *Matthias* was born *Josephus*, who was the Father of another *Matthias*, of whom was born *Josephus* the Historian in the first year of *Caligula* the *Roman* Emperor, which was the thirty-seventh of the vulgar *Æra* from *Christ's* incarnation.

Scipio Africanus junior, going to the war of *Numantium* in *Spain*, (o) *Antiochus Sidetes* sent thither to him very valuable and magnificent presents, which he received publickly, while he was sitting on his tribunal in the sight of the whole Army, and ordered them to be delivered into the hands (p) of the *Questor* for the publick charges of the war; it being the Temper of the *Romans* at this time to do and receive all they could for the interest of the Commonwealth, without taking or reserving any thing to themselves, but the honour of faithfully serving it to the utmost of their power; and as long as this temper lasted they prospered in all their undertakings; but afterwards, when this publick spirit became turned all into self-interest, and none served the publick, but to serve themselves by plundering it, every thing then went backward with them as fast as it had gone forward with them before, till they were soon after swallowed up first in Tyranny, and afterwards in ruin.

Anno 134.
John Hyrcanus 2.

(n) *Josephus* in libro de vita sua. (o) *Epitome Livii* lib. 57.
(p) That is of the Treasurer of the Army. For every Roman General, that went to any war, had always such a Treasurer sent with him to manage the publick charges of the war.

Attalus King of *Pergamus* (q) going on in his wild freaks took a fancy of employing himself in the trade of a Founder, and projecting to make a brazen Monument for his Mother, while he laboured in melting and working the brass in an hot summer's day, he contracted a fever, of which he died on the seventh day after; whereby his people had the happiness of being delivered from an horrid Tyrant. At his death he left a will, (r) whereby he made the *Romans* Heirs all his goods, by virtue whereof they seized his Kingdom, reckoning that among his goods, and reduced it into the form of a Province, (s) which was called the *Proper Asia*. But *Aristonicus* the next Heir did not tamely submit hereto. He was the son of *Eumenes*, and the Brother of *Attalus*, though by another Mother; (t) by virtue whereof claiming the crown as his inheritance he got together an Army, and took possession of it, and it cost the *Romans* the death of (t) one of their Consuls; the loss of an army with him, and a four years war, before they could reduce him and his Party, and thoroughly settle themselves in the possession of the Country. And here ended the *Pergamenian* Kingdom, which included the greatest Part of *Lesser Asia*, after it had continued through the succession of six Kings.

(q) Justin. lib. 36. cap. 4. (r) Plutarchus in *Tiberio Graccho*. Justin. ibid. Epitome *Livii* lib. 58. L. *Florus* lib. 2. cap. 20. Videas etiam *Epistolam* *Mithridatis Regis Ponti* ad *Arfacem Regem Parthiae* inter fragmenta *Salustii* lib. 4. in qua *Epistola* vocat hoc Testamentum simulatum & impium Testamentum. (s) The word *Asia* when put alone, unless otherwise determined by the context, signifieth one of the four Quarters of the world. That part of it which lies between *Mount Taurus* on the East, and the *Hellespont* on the West, is called the *Lesser Asia*; and that part of the *Lesser Asia*, which fell to the *Romans* by *Attalus's Will*, was the *Proper Asia*. (t) Justin. & *Florus* ibid. Plutarchus in *Q. Flaminio*. *Strabo* lib. 14. *Appian*. in *Mithridaticis* & de *Bellis Civilibus* lib. 1. Epitome *Livii* lib. 59. *Eutrop.* lib. 4. (t) *Licinius Crassus* was vanquished and slain in this war, and most of his Army cut off with him. *Florus* & *Livius* ibidem.

In (v) the thirty-eighth year of *Ptolemy Euergetes* the Second, alias *Physcon*, *Jesus the Son of Sirach*, a Jew of *Jerusalem*, coming into *Egypt*, and settling there, translated out of *Hebrew* into *Greek* for the use of the *Hellenistical Jews* the Book of *Jesus* his Grandfather, which is the same we now have among the *Apocryphal Scriptures* in our *English Bible* by the name of *Ecclesiasticus*. The Ancients called it Πανάρετος, that is *the Treasure of all virtue*, as supposing it to contain maxims leading to every virtue. It was originally written in *Hebrew* by *Jesus* the Author of it, about the time that *Onias* the second of that name was High-Priest at *Jerusalem*, and translated into *Greek* by *Jesus* the Son of *Sirach*, grandson to the Author. The *Hebrew* Original is now lost. It was extant in the time of *Jerom*, for (u) he tells us, that he had seen it under the Title of *The Parables*, but the common name of it in *Greek* was, *The wisdom of Jesus the son of Sirach*. At present the title in our printed *Greek* Copies is *The wisdom of Sirach*, which is an abbreviation made with great absurdity. For it ascribes the Book to *Sirach*, who was neither the Author nor the Translator of it, and therefore could neither way have any relation to it. There is indeed a Controversy whether *Sirach* was the father of *Jesus* the Author of the Book, or of *Jesus* the Translator of it. Or rather, to reduce it to other terms, whether he, that is called *Jesus the son of Sirach*, were *Jesus*, that was the Author of the Book, or else *Jesus* his Grandson, that was the Translator of it. The matter not being of any great moment, I am content to be concluded by the first Prologue premised to the Book in our *English Bible*, in which it is

(v) See the second Prologue to the Book of *Ecclesiasticus*. Where it is to be observed that the 38th year of *Ptolemy Euergetes* the Second there mentioned is to be reckoned from the 11th year of *Philometor*, when he was admitted to reign in copartnership with him. (u) In *Præfatione ad Libros Solomonis* & in *Epistola* 115.

plainly asserted, that *Jesus* the Author of the Book was the Grandfather, *Sirach* the son, and *Jesus* the Translator the Grandson. And therefore according to this Prologue it is the Grandson, and not the Grandfather, that was called *Jesus the son of Sirach*. And it seems most likely, that the conclusion of the Book (Chap. 50. ver. 27, 28, 29.) are the words of the Translator, and so also the Prayer in the last Chapter. For what is there said by the writer of it, (*w*) of the danger he was brought into of his life before the King on an unjust accusation, seems plainly to point to the reign of *Ptolemy Physcon*, whose cruelty inclined him to bring any one, and on the lightest occasion, into danger of his life, that came under his power; which could not be the case of the Grandfather, who lived at *Jerusalem* three ages before, when there was no such tyranny in that place. I have above made mention of the first Preface prefixed before this Book in the *English* Version, this implies, that there was a second. This second Preface was written by *Jesus* the Grandson of the Author, who translated the Book into the *Greek* Language. Who was the composer of the first is not known. It is taken out of the Book entitled *Synopsis Sacrae Scripturae*, which is ascribed to *Athanasius*, and if it be not his (as it is by many held that it is not) yet it is most certainly a Book of ancient composition, and as far as it is so it carries authority with it, though the Author be not certainly known. The *Latin* version of this Book of *Ecclesiasticus* hath more in it than the *Greek*, several particulars being inserted into it, which are not in the other. These seem to have been interpolated by the first Author of that version, but now the *Hebrew* being lost, the *Greek*, which hath been made from it by the Grandson of the Author, must stand for the Original, and from that the *English* Translation hath been made. The *Jews* have now a Book among them, which they call

(w) Chap. li. ver. 6.

the Book of *Ben Sira*, i. e. the Book of the *Son of Sira*, and this Book containing a collection of moral Sayings, hence (x) some would have it, that this *Ben Syra*, or *Son of Sira*, was the same with *Ben Sirach* or the *Son of Sirach*, and (y) his Book the same with *Ecclesiasticus*; but whosoever shall compare the Books, will find that there is no foundation for this opinion except only in the similitude of the names of the Authors of them.

Demetrius Nicator having been several years detained as a Prisoner in *Hyrkania* by the *Parthians*, (z) *Antiochus Sidetes* his Brother Anno 131.
under pretence of effecting his deliverance marched with a powerful Army in- John Hyrcanus 5.
to the East against *Pbraates* the *Parthian* King. This Army consisted of above eighty thousand men well appointed for the war. But (a) the Instruments of Luxury, that accompanied them, as Sutlers, Cooks, Pastry-men, Confectioners, Scullions, Stage-Players, Musicians, Whores, &c. were near four times their number, for they are said to have amounted (b) to three hundred thousand persons; neither was (c) the practice of Luxury less among them than the number of its Instruments, and this at length caused the ruin of the whole Army, and of the King with it. However at first *Antiochus* had full success. For (d) he overthrew *Pbraates* in three Battles, and recovered *Babylonia* and *Media*, and thereon all the rest of those Eastern Countries, which had formerly been Provinces of the *Syrian* Empire, revolted to him, excepting *Parthia* only, where *Pbraates* was reduced within the narrow limits of the first *Parthian*

(x) Huetius Demonstrat. Evang. Prop. iv. cap. De Ecclesiastico.
(y) *This Book hath had several Editions in print.* See Buxtorf's Bibliotheca Rabbinica p. 324. (z) Justin. lib. 38. cap. 10. (a) Justin. ibid. Orosius lib. 5. cap. 10. Valerius Maximus lib. 9. cap. 1.
(b) Justin. ibid. (c) Valerius Maximus & Justin. ibid. Athenæus lib. 5. p. 210. lib. 10. p. 439. & lib. 12. p. 540. (d) Justin. ibid. Josephus Antiq. lib. 13. cap. 16. Orosius lib. 5. cap. 10.

Kingdom. *Hyrcaus* Prince of the *Jews* (e) accompanied *Antiochus* in this Expedition, and having had his part in all the Victories that were obtained, returned with the glory of them at the end of the Year.

But the rest of the Army wintered in the East, and by reason of the great numbers of them, and their attendants, as amounting to near four hundred thousand persons, (f) being forced to disperse all over the Country, and quarter at such a distance from each other, as not to be able readily to gather together, and imbody for their mutual defence on any occasion that should require it, the Inhabitants, whom they grievously oppressed in all places where they lay, taking the advantage hereof to be revenged on them for it, conspired with the *Parthians* all to fall upon them in one and the same day in their several Quarters, and there cut all their Throats, before they should be able to come together to help each other; and this they accordingly executed. Hereon (g) *Antiochus* with the Forces about him hastning to help the Quarters that lay next him, was overpowered and slain, and the rest of the Army at the same time were in all those places, where they lay in Quarters, in the same manner slain upon, and all cut in pieces, or made Captives, so that there scarce returned a Man into *Syri* of all this vast number, to carry thither the doleful news of this terrible Overthrow. In the interim *Demetrius* was returned into *Syria*, and on his Brother's death there again recovered the Kingdom. For *Phraates* (h) after being thrice vanquished by *Antiochus* had released him from

(e) Josephus *ibid.* (f) Justin. lib. 38. cap. 10. Diodorus Siculus in *Excerptis* Valesii p. 374. (g) Justin. lib. 38. c. 10. & lib. 39. c. 1. Josephus *Antiq.* lib. 13. cap. 16. Orosius lib. 5. cap. 10. Appian. in *Syriacis.* Athenæus lib. 10. p. 439. Julius Obsequens *De Prodigis.* Ælianus *De Animalibus* lib. 10. cap. 34. (h) Justin. lib. 38. c. 10. Josephus *Antiq.* lib. 13. cap. 16.

his Captivity, and sent him back into *Syria*, hoping that by raising troubles there for the recovery of his Crown he might force *Antiochus* to return for the suppressing of them. But on the obtaining of this Victory he sent a party of Horse after him to bring him back again, but *Demetrius* being aware hereof made such haste that he was gotten over the *Euphrates* into *Syria*, before these Forces could reach the borders of that Country. And by this means he again recovered his Kingdom, and (i) made great rejoicing thereon at the same time, when all the rest of *Syria* was in great Sorrow and Lamentation for the loss sustained in the East, there being scarce a Family in the whole Country which had not a part in it.

After *Pbraates* had gained this Victory, he (k) caused the Body of *Antiochus* to be taken up from among the dead, and having put it into a Silver Coffin sent it honourably into *Syria* to be there buried among his Ancestors, and finding a Daughter of his among the Captives (l) he was smitten with her beauty, and took her to wife.

Being flushed with this success (m) he thought of carrying the war into *Syria* for the revenging of this last invasion upon him, but while he was preparing for it he found himself entangled with a war at home from the *Scythians*. He had called them into *Parthia* to assist him against *Antiochus*, but the work being done before they arrived, he denied them their hire; whereon they turn'd their Arms against him, whom they came to assist; and to be revenged on him for the wrong hereby done them made war upon him, and hereby *Pbraates* was forced to keep at home for the defending of his own Country.

After the death of *Antiochus*, *Hyrcaus* took the advantage of the Disturbances and Divisions, that thenceforth ensued through the whole *Syrian* Empire, not

(i) Justin. lib. 39. cap. 1.
lib. 38. cap. 10.

(k) Justin. ibidem.
(m) Justin. lib. 42. cap. 1.

(l) Justin.

only to enlarge his Territories (*n*) by seizing *Madeba*, *Samega*, and several other places in *Syria*, *Phœnicia*, and *Arabia*, and adding them to his Dominions, but also from this time to make himself absolute and wholly independent. For (*o*) after this neither he, nor any of his Descendants, owned any further dependence on the Kings of *Syria*, but thenceforth wholly freed themselves from all manner of homage, servitude, or subjection to them.

In the interim *Ptolemy Physcon* King of *Egypt* went still on in the same steps of Luxury, Cruelty, and Tyranny, continuing to increase the number of his most flagitious Iniquities by the guilt of new wickednesses from time to time added to them. I have already related how having married *Cleopatra* his Sister, and relict of his Brother, who had reigned before him, he slew her Son in her arms on the very day of the Nuptials; after this (*p*) taking greater liking to *Cleopatra* the Daughter, than to *Cleopatra* the Mother, he first deflowered her by violence, and after that married her, having first divorced her Mother to make room for her. And whereas on his having by his Cruelty driven out most of the old Inhabitants of *Alexandria* he had repeopled it with new ones, whom he invited thither from foreign Parts, he soon made himself by the excesses of his wickedness as odious to them, as he was to the former Inhabitants, (*q*) and therefore thinking he might best secure himself from them by cutting off their young men, who were the strength of the place, he caused his Mercenaries to surround them in the place of

(*n*) Josephus Antiq. lib. 13. cap. 17. Strabo lib. 16. p. 76.

(*o*) Justin. lib. 36. cap. 1. *cujus verba sunt. Quorum (i. e. Judæorum) vires tantæ fuere ut post hunc nullum Macedonum regem tulerint, Domesticisque imperiis usi Syriam magnis bellis infestaverint; and agreeable hereto Josephus's words are lib. 13. cap. 17. That Hyrcanus after the death of Antiochus Sidetes revolted from the Macedonians, and thenceforth neither as a Subject or an Ally had any more to do with them.*

(*p*) Justin. lib. 38. cap. 8. Valerius Maximus lib. 9. cap. 1. (*q*) Valerius Maximus lib. 9. cap. 2.

their publick Exercises, when they were there in the fullest numbers met together, and put them all to death. Whereon the people being exasperated against him to the utmost (*) all rose in a general Tumult, and in their rage set fire to his Palace with intent to have burnt him in it; but having timely made his escape he fled to *Cyprus*, carrying with him *Cleopatra* his Wife, and *Memphitis* his Son; and on his arrival thither hearing that the people of *Alexandria* had put the Government of the Kingdom into the Hands of *Cleopatra* his divorced Wife, he hired an Army of Mercenaries to make war against both.

Hyrcanus (s) having taken *Sechem* the prime Seat of the Sect of the *Samaritans* destroyed their Temple on Mount *Gerizim*, which had been there built by *Sanballat*. However they still continued to have an Altar in that place, and still have one there, on which they offer Sacrifices according to the Levitical Law even to this day.

Hyrcanus after this having conquered the *Edomites* or *Idumæans* (t) reduced them to this necessity, either to embrace the Jewish Religion, or else to leave the Country, and seek new dwellings elsewhere; whereon choosing rather to leave their Idolatry, than their Country, they all became Profelytes to the Jewish Religion, and hereon being incorporated into the Jewish Nation, as well as into the Jewish Church, they thenceforth became reputed as one and the same people, and at length the name of *Edomites* or *Idumæans* being swallowed up in that of *Jews*, it became wholly lost, and no more heard of. This abo-

Anno 129.

John Hyrcanus 7.

(*) Justin. lib. 38. cap. 8. Orosius lib. 5. cap. 10. Epitome Livii lib. 59.

(s) Josephus lib. 13. cap. 17.

(t) Josephus Antiq.

lib. 13. cap. 17. & lib. 15. cap. 11. Strabo lib. 16. p. 760. Ammonius Grammaticus de similitudine & differentia quarundam dictionum hæc habet—*Judæi sunt, qui à Natura ita fuerunt ab initio, Idumæi autem non fuerant Judæi ab initio, sed Phœnices & Syri, à Judæis autem superati, & ut circumciderentur, & in unam cum eis gentem coirent, & eisdem legibus subderentur adacti, Judæi sunt nominati.*

lition of their name hapned about the end of the first Century after Christ. For after that we hear no more mention of the name of *Edomites* or *Idumeans*, it being by that time wholly absorbed in the name of *Jews*. The Rabbi's indeed speak of *Edom* and *Edomites* long after that time, but thereby they do not mean *Idumæa* or the Sons of *Edom*, but (u) *Rome*, and the Christians of the *Roman* Empire. For fearing the displeasure of the Christians, among whom they live, for avoiding of it, whenever they speak any reproachful thing of Christians, or their Religion, they usually blend it under feigned names, sometimes calling us *Cutheans*, i. e. *Samaritans*, and sometimes *Epicureans*, and sometimes *Edomites*, and this last is the civilest appellation they give us. And for Profelytes to *Judaism* to take the names of *Jews*, as well as their Religion, was not peculiar to the *Edomites* only, it being usual for all others, who took their Religion to take also their Name, and thenceforth be reputed as of the same Nation with them, as well as of the same Religion. Thus it was in the time of (w) *Dion Cassius* the Historian, and thus it hath been ever since even down to our age.

But here it is to be noted, that there were (x) two sorts of Profelytes among the *Jews*. 1. The Profelytes of the Gate, and 2. The Profelytes of Justice. The former they obliged only to renounce Idolatry, and worship God according to the Law of

(u) Vide Buxtorfii Lexicon Rabbinicum p. 30, 31. (w) Verba ejus sunt Ἡ γὰρ χώρα Ἰουδαία καὶ αὐτοὶ Ἰουδαῖοι ὀνομάζονται. Ἡ δὲ ἐπίκλησις αὕτη φορεῖ καὶ ἐπὶ ἄλλας ἀνθρώπους ὅσοι τὰ νόμιμα συντῶν καὶ περ ἁλλοεθνῆς ὄντες ζήλῳσι, i. e. *The Country is called Judæa and the People Jews. And this name is given also to as many others, as embrace their Religion, though of other Nations*, lib. 36. p. 37. (x) See concerning these Profelytes Mede, Book 1. Discourse 3. Hammond's Annotations on Matthew iii. 1. and xxiii. 15. Buxtorf's Lexicon Rabbinicum p. 407 — 410. But the fullest account of both these sorts of Profelytes is in Maimonides's *Yad*, from whence it was published by me near 40 Years since with a Latin Version and Annotations, under the Title *De Jure Pauperis & Peregrini*, to which I refer Learned Readers.

Nature, which they reduced to seven Articles, called by them the seven Precepts of the Sons of *Noah*. To these they held all men were obliged to conform, but not so as to the Law of *Moses*. For this they reckoned as a Law made only for their Nation, and not for the whole World. As to the rest of mankind if they kept the Law of Nature, and observed (y) the Precepts above-mentioned, they held, that they performed all that God required of them, and would by this service render themselves as acceptable to him, as the *Jews* by theirs. And therefore they allowed all such to live with them in their Land, and from hence they were called *Gerim Toshavim*, i. e. *Sojourning Profelytes*; and for the same reason they were called also *Gere Sbaar*, i. e. *Profelytes of the Gate*, as being permitted to dwell with those of *Israel* within the same Gates. The occasion of this name seems to be taken from these words in the fourth Commandment *Vegereka Bishareka*, i. e. *and the Strangers which are within thy Gates*, which may as well be rendered, *Thy Profelytes which are within thy Gates*, that is the Profelytes of the Gate, that dwell with thee. For the *Hebrew* word *Ger*, which signifies a Stranger, signifieth also a Profelyte, and both in this place in the fourth Commandment come to the same thing. For no Strangers were permitted to dwell within their Gates, unless they renounced Idolatry, and were profelyted so far as to the observance of the seven Precepts of the Sons of *Noah*. Though they were slaves taken in war, they were not permitted to live with them within any of the Gates of *Israel* on any other Terms; but on their refusal thus far to comply were either given up to the Sword, or else sold to some foreign People. And as those who were thus far made Profelytes

(y) *As to what these Precepts of the Sons of Noah were, See Selden de Jure Naturali & Gentium juxta Disciplinam Hebræorum. Marham's Can. Chron. Sect. ix. and Maimonides and Buxtorf in the places last above cited. Hammond's Annotations on Acts xv. 29. and others.*

were admitted to dwell with them, so also were they admitted into the Temple there to worship God; but were not allowed to enter any further than into the outer Court, called the Court of the Gentiles. For into the inner Courts, which were within the inclosure called the *Chel*, none were admitted, but only such as were thorough Professors of the whole Jewish Religion. And therefore when any of these sojourning Profelytes came into the Temple, they always worshipped in the outer Court. And of this sort of Profelytes *Naaman* the Syrian and *Cornelius* the Centurion are held to have been. The other sort of Profelytes, called the Profelytes of Justice, were such as took on them the observance of the whole Jewish Law. For although the *Jews* did not hold this necessary for such as were not of their Nation, yet they refused none but gladly received all, who would thus profess their Religion, and they are remarked in our Saviour's time to have been (a) very sedulous to convert all they could hereto. And when any were thus profelyted to the Jewish Religion, they were initiated to it by Baptism, Sacrifice, and Circumcision; and thenceforth were admitted to all the Rites, Ceremonies, and (b) Privileges, that were used by the natural *Jews*; and in this manner was it, that the *Edomites* at the command of *Hyrchanus* were made profelytes to the Jewish Religion; and when they had thus taken on them the Religion of the *Jews*, they continued united to them ever after, till at length the name of *Edomites* was lost in that of *Jews*, and both People became consolidated into one and the same Nation together.

(a) Matth. xxiii. 15.

(b) Intermarriages must be excepted.

For from these some Nations were excluded for ever, and others till after some Generations, and particularly the *Edomites* were till the third Generation. See what hath been said of this, Part I. Book VI. under the Year 428.

Ptolemy Phylscion, (c) while he lay in *Cyprus*, fearing lest the *Alexandrians* should make his Son, whom he had appointed Governor of *Cyrene*, King in his stead, sent for him from thence to come to him, and on his arrival put him to death, for no other reason, but to prevent that which perchance without any reason he feared as to this matter. By (d) which cruel barbarity the *Alexandrians* being further exasperated pulled down and demolished all his Statues, wherever erected in their City; which he interpreting to have been done at the instigation of *Cleopatra* his divorced Queen, for the revenging of it upon her, caused *Memphis*, the Son he had by her, a very hopeful and beautiful Prince, to be slain before his face, and then cutting his Body into pieces put them all into a box, with the head thereby to show to whom they belonged, and sent it with them therein inclosed to *Alexandria* by one of his Guards, ordering him to present it to the Queen on the day then approaching, which he knew was to be celebrated with feasting and festival joy, as being the Anniversary of her birth; and accordingly in the midst of the Festivity it was presented to her, which soon turned all the rejoicing and mirth of the Festival into Sorrow and Lamentation, and excited in all present that horror and detestation against the Tyrant, as so monstrous and unparallel'd a Cruelty deserved; and this dismal Present being exposed to the People gave them the same sentiments, and provoked them with the greater earnestness to arm for the keeping so great a monster of cruelty and barbarity from any more returning again to reign over them, and accordingly an Army was raised under the command of *Marfias*, whom the Queen had made her General, to defend the Country against him.

Phraates having drawn upon him the war of the

(c) Justin. lib. 38. cap. 8.

(d) Justin. ibidem. Diodorus Siculus in Excerptis Valesii p. 374. Valerius Maximus lib. 9. cap. 2. Livii Epitome lib. 59.

Scythians (e) committed an oversight in the managing of it, as great as the injustice whereby he brought it upon him. For to strengthen himself against these Enemies he intrusted his safety into the hands of those, whom he had made more his Enemies than the others, that is the *Grecian* mercenaries, who followed King *Antiochus* in his late expedition into those parts against him. For having taken prisoners great numbers of them in the late overthrow of that Prince, he on the breaking out of this new War, lifted them all among his other Forces, for the better strengthening of his Army for it. But when they had thus gotten Arms into their Hands, remembring the Wrongs, Insolencies, and other ill Usages, with which they had been treated during their Captivity, resolved to make use of this Opportunity to be revenged for them; and therefore as soon as the Armies joined Battle, they went over to the *Scythians*, and by this Conjunction with them overthrew the *Parthians* with a great Slaughter, cutting off *Phraates* himself in the Rout, and most of his Army with him. After this the *Grecians* and *Scythians* having plundered the Country (f) contented themselves with this Revenge, and both returned again into their own Countries. On their departure (g) *Artabanus* the Uncle of *Phraates* took the Crown of *Parthia*; but being within a few days after slain in Battle by the *Thogarians* another Nation of the *Scythian* Race, he was succeeded by *Mitbridates*, who by the greatness of his Actions afterwards acquired the name of *Mitbridates the Great*.

Ptolemy Physcon having gotten together an Army (h) sent it against the *Alexandrians* under the command of *Hegelochus* his General, and thereon a Battle ensuing between him and *Marfyas* the General of the *Alexandrians*, *Hegelochus* got the Victory, and took

(e) Justin. lib. 42. cap. 1. (f) Justin. lib. 42. cap. 2. (g) Justin. ibid.. (h) Diodorus Siculus in Excerptis Valefii p. 376.

Marfyas Prisoner, and sent him in Chains to *Phyfeon*. But when it was expected, that according to his usual Cruelty he would have put him to some tormenting death, contrary to what every body expected, he pardoned him, and let him go. For having fully experienced, what Mischiefs followed upon him for his Cruelties, he became weary of them, and acted in the contrary Extreme; and as he had put Multitudes to death contrary to all Reason, so now he pardoned this Man without any Reason at all for it. *Cleopatra* being distressed by this overthrow, and the loss of her *Alexandrian* Army, they being most of them cut in Pieces in the Rout, (i) sent to *Demetrius* King of *Syria*, who had married her eldest Daughter by *Philometor*, for his Assistance, promising him the Crown of *Egypt* for his Reward; which Proposal *Demetrius* gladly accepting of marched into *Egypt* with all his Forces, and there laid Siege to *Pelufium*.

About this time *Hyrchanus* (k) sent an Embassy to the *Romans* to renew the League made with them by *Simon* his Father, which was readily consented to by the Senate. And whereas *Antiochus Sidetes* had made War upon the *Jews* contrary to what the *Romans* had in their behalf decreed in that League, and taken from them several Cities, and had made them to become Tributaries for *Gazara*, *Joppa*, and some other Places, which they were permitted still to hold, and forced them to a disadvantageous Peace by besieging *Jerusalem*, on the Ambassadors setting forth all this before the Senate, they agreed that whatsoever had been done against them of this kind since their said late League with *Simon* should be all null and void; that *Gazara*, *Joppa*, and all other Places, that had been either taken from them by the *Syrians*, or been made tributary to them contrary to the Tenor of the said League, should be all again restored to them, and made free of all Homage, Tribute, or

(i) Justin. lib. 38. cap. 9. & lib. 39. cap. 1. Græca Eusebiana Scaligeri p. 61.

(k) Josephus Antiq. lib. 13. cap. 17.

other Services; and that Reparations should be made them by the *Syrians*, for all Damages done them contrary to what the Senate had decreed in their League with *Simon*; and that the *Syrian* Kings should have no right to march their Soldiers or Armies through the *Jewish* Territories; and that Ambassadors should be sent to see all this fully executed. And it was further ordered, that Money should be given the *Jewish* Ambassadors for the bearing of their Expences in their Journey homeward, and that Letters should be written to all the confederate States and Princes in their way thither to give them a safe and honourable Passage through their Dominions; and all this was accordingly done, which much rejoiced *Hyrchanus*, and all the *Jewish* Nation.

And therefore the next Year after they (l) sent to them another Embassy by *Alexander the Son of Jason*, *Numenius the Son of Antiochus*, and *Alexander the Son of Dorotheus*, to return their thanks for the said Decree, and in acknowledgment of it, they presented them by the said Ambassadors with a Cup and Shield both of Gold, to the value of fifty thousand Gold pieces of their Money. Whereon another Decree was made in their Favour, ratifying and confirming all that was granted them in the Decree of the former Year. This Decree is in *Josephus* recited at large (*Antiq. Book 14. Chap. 16.*) But it is there misplaced, as if it had been enacted in the time of *Hyrchanus the Second*, whereas the subject matter of it, and the date which it bears, manifestly proves, that it can be none other than that which was now granted to *Hyrchanus the First*, and could not possibly be that which was granted to *Hyrchanus the Second*, the Grandson of the other, in whose time *Josephus* placeth it. For first as to the subject matter of it *Josephus* (m) tells us in the place where he inserts it, that it was to give Licence to rebuild the Walls of *Jerusalem*,

(l) *Josephus Antiq. lib. 24. cap. 16.* (m) *Josephus ibid.*

which

which *Pompey* had pulled down; but there is not one word of any such matter in that Decree, nor doth it contain or import any thing more, than the renewing and confirming of a former League of Friendship and Alliance made with them, which plainly refers to that League, which was made with them in the time of *Hyrcanus the First*, in the Year last here before preceding. And secondly, as to the date which it bears, it is in the ninth Year of *Hyrcanus*, which cannot be understood of *Hyrcanus the Second*. For *Josephus* tells us that the Decree, which was made for the rebuilding of the Walls of *Jerusalem*, was granted by *Julius Cæsar* to *Hyrcanus the Second*, (n) after the end of the *Alexandrian War*, in reward of the Assistance which *Hyrcanus the Second* sent him in it. But that War was not ended till the 47th Year before *Christ*, long after the ninth Year of that *Hyrcanus*. For the 47th Year before *Christ*, was the seventeenth Year of *Hyrcanus the Second*, reckoning from the time of his Restoration by *Pompey*, but the twenty-third reckoning from the beginning of his Reign on the death of his Mother. And furthermore the Preface to that Decree, which *Josephus* tells us was for the rebuilding of the Walls of *Jerusalem*, bears date in the Ides of *December*, (i. e. the 13th of that Month) whereas the date of the Decree itself, which he puts under that Preface, is in *Panemus* the *Syro-Macedonian Month*, which answers to our *July*, and therefore it could not possibly be the Decree that belonged to that Preface. All this put together plainly shews, this Decree of the ninth Year of *Hyrcanus* could not be the Decree granted to *Hyrcanus the Second*, by *Julius Cæsar*, for the rebuilding of the Walls of *Jerusalem*, but (o) most certainly it must be that,

(n) *Josephus* Antiq. lib. 14. cap. 15 & 16. It's most likely this was not granted by *Julius Cæsar* till the Year of his fifth Consulship, and that it is the same, which is now extant under that date in the 17th Chapter of the 14th Book of *Josephus's Antiquities*. (o) De hac re vide *Usserii Annales* sub Anno J. P. 4587.

which was granted to *Hyrchanus the First* by the Roman Senate in this Year where I have placed it, and that it was by the mistake of *Josephus*, that it was put by him elsewhere. And this is beyond all Contradiction confirmed by that *Numenius the Son of Antiochus* is said in the body of the Decree to have been one of the Ambassadors, by whom it was obtained, who was the same (p) that had been one of the Ambassadors that were sent to *Rome* by *Jonatban* on a like Embassy. For he might have well been alive to go on such an Embassy in the ninth Year of *Hyrchanus the first*, but cannot be supposed to have been so, after the Ending of the *Alexandrian War*, which was near an hundred Years after the former Embassy, in which he was employed by *Jonatban*. (q) *Joseph Scaliger* takes notice of this blunder of *Josephus's*, but while he mends it, he makes as great ones of his own, which *Salianus* the Jesuit (r) justly corrects him for.

Demetrius King of Syria having (s) by his tyrannical Government, vicious Manners, and a most perverse and disagreeable Behaviour, made himself as odious to the *Syrians*, as *Phyſcon* was to the *Egyptians*, they took the advantage of his Absence at the Siege of *Pelufum* to rise in Rebellion against him. The *Antiochians* began the revolt, and soon after the *Apameans*, and many other of the *Syrian Cities* followed their Example, and joined with them herein. This forced *Demetrius* to hasten out of *Egypt* to look to his Interest at home. Whereon (t) *Cleopatra* Queen of *Egypt* being defeated of the Assistance which she expected from him, put all her Treasure on Ship-board, and fled with it by Sea to *Ptolemais* to *Cleopatra* Queen of *Syria* her Daughter by *Philometor*, who there resided. This *Cleopatra* the Daughter had first married *Alexander Balas*, and afterwards this De-

(p) 1 Maccab. xii. 16.

(q) In Animadversionibus in Chronologica Eusebii sub numero 1971.

(r) Sub Anno Mundi 4007. § 36,

37. (s) Justin. lib. 39. cap. 1. Josephus Antiq. lib. 13. cap. 17.

(t) Justin. ibidem.

metrius in her Father's life-time, but after that *Demetrius* being taken Prisoner in *Parthia*, and there detained in Captivity, she became the Wife of *Antiochus Sidetes* his Brother, and after his Death returned again to the Bed of *Demetrius*, on his coming out of *Parthia* and recovering his Kingdom, and then held *Ptolemais*, when her Mother came to her. *Physcon* on her flight out of *Egypt* returned again to *Alexandria*, and reassumed the Government, there being no power in that Place after the defeat of *Marfyas*, and the flight of *Cleopatra*, that could any further oppose him. After he had again settled himself in the Kingdom, to be revenged on *Demetrius* for his late Invasion, (u) he set up an Impostor against him who was called *Alexander Zebina*. He was the son of a Broker of *Alexandria*, but feigning himself to be the son of *Alexander Balas*, under that pretended Title claimed the Crown of *Syria*, and *Physcon* furnished him with an Army to take possession of it. On his arrival in *Syria*, Multitudes joined with him out of the great Aversion they had to *Demetrius*, without examining at all the Title of the Pretender, as not caring whom they had for their King, so they could get rid of *Demetrius*.

At length the Controversy (w) was brought to the decision of a Battle, which was fought near *Damascus* in *Cæle-Syria*, wherein *Demetrius* being overthrown fled to *Ptolemais* to *Cleopatra* his Wife. But she retaining her Resentments against him for his marrying *Rhodaguna*, while in *Parthia*, took this Opportunity of being revenged for it, and shut the Gates against him; whereon being forced to flee to *Tyre* he was there slain. After his Death *Cleopatra* retained some part of the Kingdom, and *Zebina* reigned over all the rest; and for the better securing of

Anno 126.
John Hyrcanus 20.

(u) Justin. ibidem. Josephus Antiq. lib. 13. cap. 17. (w) Justin. lib. 39. cap. 1. Josephus Antiq. lib. 13. cap. 17. Appianus in Syriacis. Livii Epitome lib. 60. Porphyrius in Græcis Eusebianis Scaligeri.

himself in it (x) he made a strict League and Alliance with *John Hyrcanus* Prince of the *Jews*, and *John* made all the Advantages of these Divisions, which might justly be expected from so wise a Man, for the establishing of his own and his Country's Interest, and he much improved the state of the *Jews* thereby.

Vast (y) numbers of Locusts about this time coming into *Africa*, there destroyed the Fruits of the Earth, and at last being by the Wind driven into the Sea, and there drowned, and by the flowing of the Tide cast up upon the Land, caused such a Stench as poisoned the Air, and produced a most terrible Plague, which in *Libya*, *Cyrene*, and other parts of *Africa*, destroyed above eight-hundred thousand Persons.

Anno 125.
John Hyrcanus 11.

Seleucus the eldest Son of *Demetrius Nicator* by *Cleopatra*, being now about twenty Years old, (z) took upon him to reign in *Syria* in his Father's stead, contrary to the good liking of his Mother. For she having on the death of *Demetrius* seized part of the *Syrian* Empire, thought to have reigned there by her own Authority, and therefore was very angry at the setting up of her Son against her; and besides she feared he would revenge his Father's Death upon her, which it was well known she had been the Cause of, and therefore having gotten him within her Power, she slew him with her own Hand, by thrusting a Dart through him, after he had reigned only one Year.

Anno 124.
John Hyrcanus 12.

(a) *Antipater*, *Clonius*, and *Aropus*, three of *Zebina's* chief Commanders, having revolted from him to *Cleopatra*, seized *Laodicea*, and there endeavoured to maintain themselves against him; but he having soon reduced them, on their Submission out of his great Clemency and Magnanimity pardoned them all with-

(x) *Josephus* *ibid.* (y) *Livii* *Epitome* lib. 60. *Orosius* lib. 5. cap. 11. *Julius Obsequens* de *Prodigiis*. (z) *Livii* *Epitome* lib. 60. *Appianus* in *Syriacis*. *Justin.* *ibid.* *Porphyrus* *ibid.* (a) *Diodorus Siculus* in *Excerptis* *Valesii* p. 377.

out doing any hurt to either of them. For he was a Person of a very benign Temper, and carried himself with a great deal of Good-nature, Affability, and Courtesy towards all that came in his way, which made him very much beloved even by those who liked not the Imposture whereby he usurped the Crown.

In this Year (b) died *Mitbridates Euergetes* King of *Pontus*, being slain by the Treachery of some of those that were about him. He was (c) succeeded by his Son the famous *Mitbridates Eupator*, who struggled so long with the *Romans* for the Empire of *Asia*, having maintained a War against them for about (d) thirty Years. He was but twelve Years old when he began to reign, for he is (e) said to have lived seventy-two Years, and to have reigned sixty of them. He was descended from a long series of Kings, who had reigned in *Pontus* before him. The first of them was (f) one of those seven Princes that slew the *Magians*, and settled the Kingdom of *Persia* on *Darius Hystaspis*, and having obtained the Sovereignty of this Country, transmitted it to his Posterity through Sixteen Generations, *Mitbridates Eupator* being reckoned (g) the sixteenth from him. The first of these of whom we find a name in History, is that *Mitbridates* (b) who dying in the Year before Christ 363, was succeeded by *Ariobarzanes* his Son, then Governor of *Phrygia* for *Artaxerxes Mnemon* King of *Persia*, who having (i) reigned twenty-six Years, was succeeded by (i) his Son, *Mitbridates* the Second, in the Year 337; he first took part (k) with *Eumenes*,

(b) Justin. lib. 37. cap. 1. Strabo lib. 10. p. 477. (c) Memnon. cap. 32. Strabo & Justin. ibidem. (d) Justin. saith forty-six Years, lib. 37. cap. 1. Appian in Mithridaticis forty-two Years. Florus and Eutropius forty Years. But Pliny lib. 7. cap. 26. saith it lasted only thirty Years, and he comes nearest the truth of the Matter. (e) Eutropius lib. 6. (f) Polyb. lib. 5. p. 388. L. Florus lib. 3. cap. 5. Diodor. Sic. lib. 19. Aurelius Victor. (g) Appian. in Mithridaticis. (h) Diodorus Siculus lib. 15. (i) Diodorus Siculus lib. 16. (k) Diodorus Siculus lib. 19.

against *Antigonus*, but when *Eumenes* was slain he submitted to the Conqueror, and served him in his Wars, and being a Man of great Valour and military Skill, he was very useful to him, but at length being suspected of being an underhand favourer of the Interest of *Cassander*, *Antigonus* (l) caused him to be put to death in the Year 302, after he had reigned thirty-five Years; on his death (l) he was succeeded by his Son *Mitridates* the Third. While his Father lived, (m) he had for some time resided in the Court of *Antigonus*, and there contracted a great Intimacy and Friendship with *Demetrius* his Son. But (m) *Antigonus* having dreamed, that when he had sowed a Field with Golden Seed, and it had brought forth a plentiful Crop of the same Metal, *Mitridates* had reaped it all, and carried it away with him into *Pontus*, he concluded that this Dream foretold, that *Mitridates* should reap the fruit of all his Victories, and therefore for the preventing of it resolved to put him to death. But *Mitridates* being warned hereof by *Demetrius*, made his escape into *Cappadocia*, and there having gotten together an Army, seized several Places and Territories in those Parts, which there belonged to *Antigonus*, and having after his Father's Death succeeded him, he added these acquisitions to the Kingdom of *Pontus*, whereby having very much enlarged it, he is reckoned as the Founder of it, and therefore is by Historians called (n) *Ktistes*, i. e. the Founder. He reigned in *Pontus* (o) thirty-six Years, and on his death, which happened in the Year 266, left his Kingdom (p) to *Ariobarzanes* his Son. From this *Mitridates* the Founder, *Mitridates Eupator* was (q) the Eighth, but of these History furnisheth us

(l) Diodorus Siculus lib. 20. (m) Plutarchus in Demetrio. Appianus in Mithridaticis. (n) Strabo lib. 12. p. 562. Appian. in Mithridaticis. (o) Diódor. Sic. lib. 20. (p) Memnon cap. 25. Diodorus Siculus ibid. (q) Plutarchus in Demetrio. Appian. in Mithridaticis.

with the Names only of (r) fix, and these are 1 *Mithridates Kistēs*, 2 *Ariobarzanes*, 3 *Mithridates*, 4 *Pharnaces*, 5 *Mithridates Euergetes*, and 6 *Mithridates Eupator*. Of *Ariobarzanes* no more is said, but that (s) he succeeded his Father. *Mithridates*, who is the next that is named, (s) married the Daughter of *Seleucus Callinicus* King of *Syria*, and having by her a Daughter called *Laodice*, (ss) gave her in Marriage to *Antiochus the Great*, Son of *Callinicus*, and only on the account of these two Marriages is he any where made mention of. *Pharnaces* (t) seized the City of *Synope*, and added it to the Kingdom of *Pontus* in the Year 183; made (u) War with *Eumenes* King of *Pergamus* in the Year 182; invaded (v) *Galatia* in the Year 181; and on these Accounts, and several others, he is often spoken of; but for nothing more, than for the abominable Character left behind him (w) of being one of the wickedest Princes that ever reigned. *Mithridates Euergetes* is the next that is named in this race of Kings. This *Mithridates* was Son to *Pharnaces*, and Grandson to *Mithridates* the immediate Predecessor of *Pharnaces*. For that *Mithridates* according to (x) *Justin*, was Great Grandfather to *Mithridates Eupator*, and therefore *Pharnaces* must have been his Son, *Mithridates Euergetes* his Grandson, and *Mithridates Eupator* his Great Grandson. The first time we hear of this *Mithridates Euergetes* is in the Year 149, when (y) he aided the *Romans* with some Ships in the third *Punic War*; and he was aiding to them also (z) in their War with *Aristonicus*; for the reward of which on the

(r) And for this reason perchance it is, that whereas Appian saith in one place of his *Mithridaticis* that *Mithridates Eupator* was the Eighth from *Mithridates Kistēs*, he saith in another Place, that he was only the Sixth. See Appian. p. 176. & p. 249. (s) *Justin*. lib. 38. cap. 5. (ss) *Polybius* lib. 5. p. 388. (t) *Strabo* lib. 12. p. 545, 546. (u) *Livius* lib. 40. *Polybius* Legat. 51, 53, 59. (v) *Polybius* Legat. 55. (w) *Polybius* in *Excerptis Valesii*, p. 130. (x) *Lib.* 38. cap. 5. (y) *Appianus* in *Mithridaticis*. (z) *Justin.* lib. 37. cap. 1. *Eutropius* lib. 4.

ending of that War, (a) they gave him the Province of the Greater *Phrygia*. The last of this Series was *Mitbridates Eupator*, the Prince we now speak of: And he being the most remarkable Person of the time in which he lived, I hope it will not be unacceptable to the Reader, to have an account here given of the Race from whence he proceeded. It is very remarkable, (b) that at the time of his Birth there appeared a very great Comet for seventy days together, and the like again for the same number of days at the time of his accession to the Crown; the Tails of both which were so large, as to take up one quarter of the Hemisphere. These seemed to portend, that he should be a great incendiary in the world, and so he proved. He begun his reign (c) with the murder of his Mother and his Brother, and all the rest of his Actions were of a piece herewith. He was a person of very extraordinary abilities, and endowments of mind, but he employed them all to the mischief of mankind, and many were the thousands that perished by it.

Cleopatra having slain *Seleucus* her eldest Son in the manner as I have related, found it necessary to have one with the name of King to give countenance and support to the Authority by which she governed; and therefore having formerly sent *Antiochus* the other son, which she had by *Demetrius*, to *Atbens* for the benefit of his education, she recalled him from thence to take this name upon him, (d) and on his arrival declared him King of *Syria*, but with intent to allow him no more than the royal stile, and keep all the Authority to herself; and being then very young, as not yet exceeding (e) the age of twenty, if so much, he

(a) Justin. *ibid.* & lib. 38. cap. 15. Appian. in *Mithridaticis*.

(b) Justin. lib. 37. cap. 2. (c) Memnon in *Excerptis Photii* cap. 32.

(d) Justin. lib. 39. cap. 1. Appian. in *Syriacis*. (e) *Demetrius his Father married Cleopatra Anno 146, and Seleucus was the eldest son of that marriage, and therefore Grypus, who was the second son, cannot be supposed at this time to be above twenty.*

was contented for some time to be made her property. To distinguish him from the other *Antiochus's* he is commonly called (f) *Grypus*, a name taken from (ff) his hook nose. He is called *Philometor* by (g) *Josephus*, but *Epiphanes* by himself in his Coins.

Zebina on the Death of *Demetrius Nicator* having settled himself in a great part of the Syrian Empire, *Physcon*, by whom he was advanced hereto, expected he should hold it as in homage and dependence from him, (h) which *Zebina* not understanding, nor in any point complying therewith, *Physcon* resolved to pull him down again as fast as he had set him up, and therefore coming to an agreement with Queen *Cleopatra* his Neice married *Tryphæna* his daughter to *Grypus* her son, and sent an Army to her assistance, whereby *Zebina* being overthrown fled to *Antioch*; but there endeavouring privately (i) to rob the Temple of *Jupiter* for the carrying on of the war, and being detected in the attempt, the *Antiochians* rose in a tumult against him, and drove him thence; whereon being forced to shift from place to place about the Country, he was at length taken, and put to death.

L. Opimius and *Q. Fabius Maximus* being Consuls at *Rome*, the seasons of the year in all their Turns (k) proved so very kindly and benign, that the fruits of the Earth now produced were all beyond what they used to be in other years, and especially their wine, which was this year of that excellency and strength that some of it was kept for two hundred years after, it being the famous *Opimian* wine (so called from the name of the Consul) which is so much spoken of by the Poets.

Anno 122.

John Hyrcanus 14.

Anno 121.

John Hyrcanus 15.

(f) Justin. lib. 39. cap. 1. (ff) Γρυπῆς in Greek signifies one that is hook-nosed. (g) Antiq. lib. 13. cap. 20. (h) Justin. lib. 39. cap. 2. (i) Justin. ibid. Diodorus Siculus in Excerptis Valefii p. 378. (k) Plinius lib. 14. cap. 4. & cap. 14.

After Zebina was vanquished and slain, *Antiochus Grypus* now growing to maturity of age began to take on him the Authority as well as the Name of King, whereby the power of *Cleopatra* in the Government becoming very much eclipsed, she could not bear this diminution of her grandeur and domination, and therefore for the recovering of it again wholly to herself, that so she might again absolutely rule and govern the *Syrian Empire*, she resolved (I) to make away with *Grypus*, as she had before with *Seleucus*, and call to the Crown another Son of hers, which she had by *Antiochus Sidetes*; under whom, he being very young, she presumed she might much longer have the full enjoyment of the Royal Authority, and thereby have the opportunity of gathering strength for the fixing of herself in it for all her life after. And therefore for the executing of this wicked design having provided a cup of poison she offered it to *Grypus* one day, as he came hot and weary from exercising himself, but being forewarned of the mischief she intended him, he forced her to drink it all herself, and it had its full operation upon her, and thereby an end was put to the life of a most wicked and pernicious woman, who had long been the plague of *Syria*. She had been the wife of (II) three Kings of that Country, and the mother of four. Two of her Husbands she had been the death of, and of her said sons one she murdered with her own hands, and would have served *Grypus* in the same manner, but he made her wicked design turn upon her own head, as I have related, and thereon having settled his affairs in peace and security he reigned several years after without any disturbance, till at length *Cyzicenus* his Brother by

(I) Justin. lib. 39. cap. 2. Appian. in Syriacis. (II) The three Kings of Syria, whom she had for her Husbands, were Alexander Balas, Demetrius Nicator, and Antiochus Sidetes: And her four Sons were Antiochus by Alexander Balas, Seleucus and Antiochus Grypus by Demetrius, and Antiochus Cyzicenus by Antiochus Sidetes.

the same mother rose up against him, as will be hereafter related in its proper place.

Ptolemy Physcon King of *Egypt* (m) after having reigned there from the death of *Philometor* his Brother twenty-nine years died at *Alexandria*, and thereby did put an end to a most wicked life, and to a most cruel and tyrannical reign, he being infamous for both beyond all that reigned in that Country before him, whereof too many instances are given in the foregoing part of this History. He left behind him three sons, the eldest named *Apion* (n) he had by a concubine, the other two (o) by *Cleopatra* his Neice, whom he had married after his divorcing of her mother; the eldest of these was called (p) *Lathyrus*, and the other (q) *Alexander*. By his will (r) he left the Kingdom of *Cyrene* to *Apion*, and that of *Egypt* to *Cleopatra* in conjunction with one of her sons, which she should like best of the two to make choice of; and she looking on *Alexander* as the likelier to be compliant with her (s) offered to make choice of him; but the people not bearing that the eldest should be put by the right of his birth, forced her to send for him from *Cyprus*, where in his father's life-time she had procured him to be banished, and admit him as King to reign in Copartnership with her. But before she would suffer him to be inaugurated at *Memphis* according to the usage of the Country, (t) she forced him to divorce *Cleopatra* the eldest of his sisters (whom he had taken to be his wife, and dearly loved) and marry in her stead *Selene* his younger

(m) Porphyrius in Græcis Eusebianis Scaligeri. Ptolemæus Astronomus in Canone. Epiphanius de Ponderibus & Mensuris. Hieronymus in Daniele cap. ix.

(n) Justin. lib. 39. cap. 5. Appian. in Mithridaticis in fine libri.

(o) Justin. lib. 39. cap. 3. (p) Tro-
gus Pompeius in Prologo 39 & 40. Josephus Antiq. lib. 13. cap. 18.

Clemens Alexandrinus Strom. lib. 1. Strabo lib. 17. p. 795. Plin. lib. 2. cap. 67. & lib. 6. cap. 30.

(q) Porphyrius ibidem. Justin. lib. 39. cap. 4.

(r) Justin. lib. 39. cap. 3. (s) Pausanias in Atticis. Justin. ibidem.

(t) Justin. lib. 39. cap. 3.

sister,

sister, who was not so acceptable to him. On his inauguration he took the name (u) of *Soter*; (w) *Athenæus* and (x) *Pausanias* call him *Philometor*, but *Lathyrus* is the name by which he is mostly named in History. But that being (y) a Nic-name not tending to his honour, it was never owned by him.

Antiochus Grypus while he was preparing for a war against the *Jews*, (z) was prevented by a war at home raised against him by *Antiochus Cyzicenus* his half Brother. He was the son of *Cleopatra* by *Antiochus Sidetes*, born to him of her, while *Demetrius* her former Husband was a Prisoner among the *Parthians*. But on *Demetrius*'s returning again, and repossessing his Kingdom after the death of *Sidetes*, *Cleopatra* fearing how *Demetrius* might deal with him, should he fall into his hands, sent him out of his reach to *Cyzicus*, a City lying on the *Propontis* in the *Lesser Mysia*, where he was bred up under the care and tuition of *Craterus* a faithful Eunuch, to whose charge he was committed, and therefore from hence he had the name of *Cyzicenus*. *Grypus* being jealous of him endeavoured to have him taken out of the way by Poison, which being discovered forced *Cyzicenus* to arm against him for his life, as well as for the Crown of *Syria*. And it is often the hard case of Princes to be thus brought to a necessity either to reign or die, without having any medium between for their choice.

Cleopatra, whom *Lathyrus* was forced to divorce,

(u) Porphyrius ibidem. Ptolemæus in Canone. Eusebius in Chronico. Epiphanius de Ponderibus & Mensuris. Hieronymus in Daniele cap. ix.
 (w) Athenæus lib. 6. p. 252. (x) In Atticis. (y) Λαθύρῳ signifies a Pea, which the Latins call *Cicer*, from whence the family of the Cicero's had their name, because of an excrescence which one of their Ancestors had on his Nose like a Pea; but for what reason Ptolemy *Lathyrus* had this name is nowhere said. Perchance it was, because of such like excrescence somewhere upon him in constant view, either on his Nose or Face. (z) Josephus Antiq. lib. 13. cap. 17. Appianus in Syriacis. Justin. lib. 39. cap. 2. Porphyrius in Græcis Eusebianis Scaligeri p. 61.

after that separation (a) disposed of herself in marriage to *Cyzicenus*, and having gotten together an Army in *Cyprus*, instead of a dower carried that with her to him into *Syria* for his assistance in this war against his Brother, whereby his forces being made equal to those of his Brother he came to a Battle with him, but having had the misfortune to be overthrown he fled to *Antioch*, and having there left his wife, as he thought, in a safe place, he went thence to other Parts for the recruiting of his broken Forces. Hereon *Grypus* laid siege to *Antioch*, and he having taken the place, *Tryphæna* the wife of *Grypus* earnestly desired to have *Cleopatra* delivered into her hands, that she might put her to death, so bitterly was she enraged against her, though her own sister both by father and mother, for that she had married her Husband's enemy, and brought an Army to his assistance against him. But *Cleopatra* having taken sanctuary in one of the Temples at *Antioch*, *Grypus* was very unwilling to comply with the rage of his wife in this matter. He urged against it the sacredness of the place, where she had taken refuge, and further told her, that the putting her to death would serve to no purpose; that the cutting her off would no way weaken or hurt the interest of *Cyzicenus*, nor the keeping of her alive be any strengthening to it; that in all the Wars, whether Domestical or Foreign, which he or his Ancestors had been engaged in, it had never been their usage after victory obtained to execute cruelty upon women, especially upon so near a Relation. That *Cleopatra* was her sister, and also (b) his own near Kinswoman, and therefore he desired her to press this thing no further, for he could not comply with her in it. But *Tryphæna*, instead of being dissuaded hereby from what she so cruelly intended against her sister, was the more excited to the

Anno 113.
John Hyrcanus 23.

(a) Justin. lib. 39. cap. 3. (b) Physcon her Father was Uncle to *Cleopatra the Mother of Grypus*.

executing of it. For suspecting this to proceed from some love *Grypus* had contracted for the Lady, rather than barely from a pity for her case, she added jealousy to her anger, and therefore being driven by a double passion to work her destruction, in the heat of both she forthwith sent soldiers into the Temple, who by her command there slew the unfortunate Lady, while imbracing the image of the God, to which she fled thither for refuge. This shews how great the rage of this sister was against the other. And thus it often comes to pass, when enmity happens between those of the same family and kindred, the nearer is the relation, the bitterer often is the hatred between them; of which many instances may be found within every man's observation. And the same may also be observed in Differences of Religion, they that are at the greatest distance herein being seldom so incensed, as the nearest of the subordinate Sects usually are against each other.

In the interim *Cleopatra* Queen of *Egypt*, who was mother to both these two sisters, expressed no regard or concern for either of them. For her mind being actuated wholly by ambition, and the love of reigning, she employed all her thoughts this way, that is how she might best support her Authority in *Egypt*, and there continue to reign without control, as long as she should live. And therefore for the better strengthening of herself for this purpose (c) she made *Alexander* her younger son King of *Cyprus*, that she might from thence be assisted by him against *Latbyrus* his brother, whenever occasion should require.

But the death of *Cleopatra* in *Syria* did not long go unrevenge. For (d) *Cyzicenus* having drawn another Army together fought a second Battle with his Brother; and having gained the Victory, and in the pursuit

Anno 112.
John Hyrcanus 24.

(c) Pausanias in Atticis. Porphyrius in Græcis Eusebianis Scaligeri.
(d) Justin. lib. 39. cap. 3.

of it gotten *Tryphana* into his power, he sacrificed her to the Ghost of his murdered wife, by putting her to such a death as her cruelty to her well deserved. *Grypus* by this overthrow being driven out of *Syria* (e) fled to *Aspendus* in *Pamphylia*, from whence he had also the name of *Aspendus*.

But the next year after he (f) returning from thence with an Army again recovered *Syria*; and the two Brothers thenceforth parting the *Syrian* Empire between them, *Cyzicenus* reigned at *Damascus* over *Cæle-Syria* and *Phœnicia*, and *Grypus* at *Antioch* over all the rest. Both Brothers (g) were very excessive in their luxury and other follies, and so were most of the other later *Syrian* Kings, and to this and their divisions they owed the loss of their Empire. For they were truly men most unworthy of it.

While these two Brothers were thus harassing each other in war, or else wasting themselves in the luxury of Peace, *John Hyrcanus* (b) grew in riches and power; and finding he had nothing to fear from either of them resolved to reduce *Samaria* under his Dominion, and therefore (i) sent *Aristobulus* and *Antigonus* two of his sons to besiege the City; whereon the Inhabitants sent to *Antiochus Cyzicenus* King of *Damascus* for his relief, who coming with a great Army to raise the siege was met by the two Brothers, and being vanquished by them, and pursued as far as *Scythopolis*, he hardly escaped out of their hands.

The two Brothers (k) after the gaining of this victory having again returned to the siege pressed it so hard, that the besieged were forced a second time to send to *Cyzicenus* for relief; but he having not forces

Anno 211.

John Hyrcanus 25.

Anno 110.

John Hyrcanus 26.

Anno 109.

John Hyrcanus 27.

(e) Porphyrius in Græcis Eusebianis Scaligeri p. 62. Porphyrius ibid.

(f) Porphyrius in Græcis Eusebianis Scaligeri p. 62. Porphyrius ibid.

(g) Diodorus Siculus in Excerptis Valefii, p. 385. Athenæus lib. 5. p. 210. & lib. 12. p. 540.

(b) Josephus lib. 13. cap. 17.

(i) Josephus lib. 13. cap. 18.

(k) Josephus ibid.

enough of his own for the attempt desired the assistance of *Ptolemy Lathyrus* King of *Egypt*; who sent him six thousand Auxiliaries, much to the dislike of *Cleopatra* his mother. For *Chelcias* and *Ananias* two *Jews*, sons of that *Onias* who built the Jewish Temple in *Egypt*, being her chief favourites, and ministers, that commanded all her Forces, and directed all her Counsels, for their sake she much favoured the *Jews*, and was averse to any thing that might tend to their damage, and she had like to have deposed *Lathyrus* from the Throne for acting against her will in this matter. When the *Egyptian* Auxiliaries arrived, *Cyzicenus* joined them with what forces he had, but durst not openly face the enemy, or make any attempt upon the Army that lay at the siege, but spent himself wholly in harassing and plundering the open Country, hoping thereby to draw the *Jews* from the siege for its relief; but failing of his expectations herein, and finding also that his Army, what by surprises, desertions, and other casualties, was much diminished in the carrying on of this sort of war, he durst not trust himself abroad in the field any longer with it but retired to *Tripoly*, leaving *Callimander* and *Epicrates* two of his prime commanders to pursue the remainder of the war, the former of which rashly venturing upon an enterprise too hard for him, was cut off with all his party; whereon *Epicrates* finding that nothing further was to be done, made the best advantage of it, that he could, for his own interest. For coming to an agreement with *Hyrchanus*, for a sum of money he delivered up unto him *Scythopolis*, and all other places, which the *Syrians* had in that Country, and thereby basely betrayed the interest of his master for his own gain. Whereon *Samaria* being deprived of all farther hopes of relief, was forced, after it had held out a Year's siege, to surrender into the hands of *Hyrchanus*, who forthwith wholly demolished the place, causing not only the Houses and Walls to be pulled down, and razed to the ground, but also Trenches to be drawn through and across the ground,

ground, whereon it stood, and (l) to be filled with water, that it might never again be built. They are mistaken, who think this was done out of the hatred which the Jews bore to the sect of the Samaritans. For none of that sect then lived in that place. All the Inhabitants of that City at this time were of the Syro-Macedonian race, and the Heathen superstition. For the ancient Samaritans, who were of the sect that worshipped God in Mount Gerizim, had been long before all expelled thence by Alexander for the revenging of the death of Andromachus his Governor of Syria, whom they slew in a tumult, as hath been afore related in the first Part of this History. After this these expelled Samaritans retired to Shechem, which hath been the head seat of their sect ever since. And Alexander new-planted the City with a Colony of Macedonians, Greeks, and Syrians mix'd together; and they were of their posterity, that then inhabited the place, when Hyrcanus made this war against it. From this time Samaria continued in its demolished state, till Herod rebuilt it, and gave it the name (ll) of Sebaste in Honour of Augustus, as will be hereafter related. After this victory Hyrcanus became master of all Judea, Galilee, and Samaria, and of several other places in the out-skirts of the Country round him; whereby he made himself one of the most considerable Princes of the age, in which he lived, and after this none of his Neighbours durst any more cope with him, but he enjoyed the remainder of his time in full quiet from all foreign wars.

But in the latter end of his life he (m) met with some trouble at home from the Pharisees, a busy and mutinous sect among the Jews. These by their pretences to a more

Anno 108.
John Hyrcanus 28.

(l) So saith Josephus in the place last quoted. Sallianus cavils much at him for it, because Samaria stood upon an high Hill. But Benjamin of Tudela, who was on the place, tells us in his Itinerary, that there were upon the top of this Hill many Fountains of water, and from these water enough might have been derived to fill these Trenches. (ll) Σεβας is Greek for Augustus, hence Σεβαστε. (m) Josephus Antiq. lib. 13. cap. 18.

than ordinary strictness in Religion had gained to themselves a great reputation and interest among the common people, and for this reason *Hyrchanus* endeavoured to gain them to him by all manner of favours. He had been bred up in their discipline from the beginning, and therefore professing himself of their Sect had always given them all manner of Countenance and Encouragement; and farther to ingratiate himself with them about this time invited the heads of the Party to an Entertainment, and having therein regaled them with all manner of good cheer he spake to them to this effect. "That
" the fixed purposes of his mind, as they well knew,
" had always been to be just in his actions towards
" men, and to do all things towards God, that should
" be well pleasing to him, according to the Doctrines
" which the *Pharisees* taught; and therefore he desired, that if they saw any thing in him, wherein
" he failed of his Duty in either of these two branches
" of it, they would give him their Instructions, that
" thereby it might be reformed and amended." In answer hereto they all applauded his conduct, all gave him the praise of a just and religious Governor, excepting only one man, and *Hyrchanus* was mightily pleased hereat. But when all these had done with their Encomiums, this one man named *Eleazar*, a very ill-natur'd person, and one that much delighted in making disturbances, stood up, and addressing himself to *Hyrchanus* said, " Since you are desirous to be
" told the Truth, if you would approve yourself a
" just man, quit the High-Priesthood, and content
" yourself with having the Government of the people." Whereon *Hyrchanus* asking him, what reason there was for this, he replied, " Because we are assured by the Testimony of the Ancients among
" us, that your Mother was a Captive taken in the
" wars, and therefore as born of her you are incapable of the High-Priesthood, and cannot hold it
" by the Law." And had the matter of fact been true

his

his inference had been right. For (*n*) whoever was born of any prohibited marriage was by the Law of *Moses* profane, and whoever was thus profane, was by the same Law (*o*) incapable of being Priest or High-Priest. Now these prohibited marriages among the *Jews* were in respect of the different degrees of the Persons to whom they were prohibited of three different sorts. 1. Such as were prohibited to all *Israel*, and these (*p*) were the marrying within the prohibited degrees of kindred, and (*q*) the marrying any of another Nation. 2. Such as were prohibited to Priests, and (*r*) these were the marrying of a Whore, or a divorced woman, or one that was profane. 3. Such as were prohibited to the High-Priest, who over and above all these other prohibited marriages was (*s*) also forbidden to marry a widow. For the words of the Law are that he should take none other to Wife but (*s*) a Virgin of his own people. And therefore if an High-Priest had a son by any of those prohibited Marriages, or a Priest by any of those prohibited to him, that son was profane, and thereby rendered incapable of being either Priest or High-Priest. For as the prohibited Marriages of the first sort above-mentioned, as well as those of the second, were forbidden the Priest, so all three were forbidden the High-Priest, that is the first sort as he was an *Israelite*, the second as he was a Priest, and the third as he was High-Priest. And therefore had *Hyrchanus's* Mother (*ss*) been

(*n*) Levit. xxi. 15. Maimonides in *Issure Biah*, cap. 19. (*o*) For the Priest was to be Holy, Levit. xxi. ver. 8. but profane is opposite to holy. (*p*) Levit. xviii. (*q*) Deuteron. vii. 3. (*r*) Levit. xxi. 7. (*s*) Levit. xxi. 13, 14. (*ss*) The words of Eleazar in Josephus may be construed to import her not to have been an alien taken in War by the Jews, but a Jewish woman taken Captive by the Heathen and made a slave among them, and afterwards redeemed. But which way of the two it be, it comes to the same thing. For whatever Jewish woman was thus taken Captive by any Heathen people was always supposed to have been deflowered by them, and such an one was not to be married either to a Priest or an High-Priest. And if she were, all her Children were reckoned profane, and consequently incapable of being either Priest or High-Priest.

an alien taken captive in war, or any other, when first married to his Father, than one whose marriage was allowed to a Priest, (for *Simon* was no more than a Priest, when he first married her) every son born of her would have been profane, and consequently incapable of being either Priest or High-Priest. But the matter of Fact (*t*) *Josephus* (from whom alone we have this story) assures us was all false, and a most notorious calumny; and therefore the objecting of it was disapproved of, and resented with great indignation by all that were present, and it afterwards became the Origin of great disturbances. For *Hyrchanus* not being able to bear that his Mother should be thus defamed, and the purity of his birth and his capacity for the High-Priesthood be hereby called in question, was exceedingly exasperated hereat; which one *Jonathan* a zealous Disciple of the *Sadducees* (the opposite Sect to the *Pharisees*) and an intimate friend of *Hyrchanus* observing, laid hold of this opportunity to set him against the whole Party, and draw him over to that of the *Sadducees*. For this purpose he suggested to *Hyrchanus*, that this was not the single act of *Eleazar*, but most certainly a thing concerted by the whole party; that *Eleazar* in speaking of it out was no more than the Mouth of all the rest; and that he needed do no more for the full assuring of himself of the truth hereof, than to refer it to them for their opinion, what punishment the calumniator deserved. For if he would be pleased, urged *Jonathan*, to make this experiment, he would certainly find by the lenity of their sentence against the Criminal, that they were all parties with him in the Crime. *Hyrchanus* hearkning to the suggestion of *Jonathan* followed his advice, and accordingly proposed it to the heads of the *Pharisees* for their opinion, what punishment *Eleazar* deserved for thus defaming the Prince and High-Priest of his people, expecting from them no lesser sentence, than that of

(*t*) Antiq. lib. 13. cap. 18.

death. Their answer hereto was, that defamation and calumny were no capital Crimes, and therefore could be punished no farther than with (u) whipping and imprisonment. Whereon *Hyrcanus* being fully persuaded, that all that *Jonathan* suggested was true, became thenceforth a bitter enemy to the whole Sect of the *Pharisees*. For he forthwith abrogated all their Traditionary Constitutions, enjoined a Penalty upon all that should observe them, and utterly renounced their Party (v) went over to that of the *Sadducees*.

But *Hyrcanus* did not long live after this ruffle, (w) for he died the next year after, having been from the death of *Simon* his father High-Priest and Prince of the *Jews*, twenty-nine years. He was, saith *Josephus*, honoured with three of the highest Dignities. For he was according to him a (x) Prophet, as well as a Prince and High-Priest, of which there are given (x) two Instances; first that he foretold, that (y)

Anno 107.
John Hyrcanus 29.

(u) This punishment among the Jews was not to exceed 40 Stripes (Deuter. xxv. 3.) And therefore the whip with which it was inflicted being made with 3 thongs, and each blow giving 3 stripes, they never inflicted upon any Criminal more than 13 blows, because 13 of those blows made 39 stripes, and to add another blow would be to transgress that Law by adding 2 stripes over and above 40, contrary to its Prohibition. And in this manner was it, that St. Paul when whipped of the Jews received 40 stripes save one (2 Corinth. xi. 24.) that is 13 blows with this threefold whip which made 39 stripes, i. e. 40 save one. (v) That is, by embracing their doctrine against the Traditions of the Elders added to the Written Law, and made of equal Authority with it; But not their Doctrine against the Resurrection and a future State. For this cannot be supposed of so good and righteous a man, as John Hyrcanus is said to be. It's most probable, that at this time the Sadducees had gone no further in the Doctrines of that sect, than to deny all their unwritten Traditions, which the Pharisees were so fond of. For Josephus mentions no other difference at this time between them, neither doth he say, that Hyrcanus went over to the Sadducees in any other particular, than in the abolishing of all the Traditional Constitutions of the Pharisees, which our Saviour condemned, as well as he.

(w) Josephus Antiq. lib. 13. cap. 18. Eusebius in Chronico. (x) Josephus ibid. (y) Josephus Antiq. lib. 13. cap. 18. & cap. 20.

Aristobulus

Aristobulus and *Antigonus* his two eldest Sons should not live long after him, but that the succession of the Government should come to *Alexander* his third Son; and secondly that when *Aristobulus* and *Antigonus* vanquished *Antiochus Cyzicenus* in battle, it (z) was made known to him the very same moment, in which the Victory was gained, though he were then at *Jerusalem* at the distance of two days journey from the field of battle. The former they say was revealed to him (a) in a Dream of the night, and the other (b) by a voice from Heaven, which the Jews call *Bath Kol*, i. e. the daughter of a Voice, or the daughter Voice. For the Jewish Writers hold, that there were three sorts of Revelations anciently among them. The first by *Urim and Thummim*, the second by the Spirit of Prophecy, and the third by *Bath Kol*. The first they say was in use from the erecting of the Tabernacle to the building of the Temple. The second from the beginning of the World (but mostly under the first Temple) till the death of *Malachi* under the second Temple. But that after the death of *Malachi* the Spirit of Prophecy (c) wholly ceased in *Israel*, and that (d) thenceforth they had *Bath Kol* in its stead, which they say was a voice from Heaven. That they called it *Bath Kol*, i. e. the Daughter voice, or the Daughter of a voice (for it may be interpreted both ways) seems to be with respect to the Oracular voice delivered from the Mercy-Seat, when God was there consulted by *Urim and Thummim*. That was the grand and primary voice of Revelation; this of a secondary Dignity, and inferior to it, as the Daughter is to the Mother, and therefore in respect to it, and as succeeding in its stead (dd) it is called the Daughter voice,

(z) Josephus Antiq. lib. 13. cap. 18. (a) Josephus Antiq. lib. 13. cap. 20. (b) Josephus Antiq. lib. 13. cap. 18. (c) Talmud Bab. in Tract. Sanhedrim fol. 11. (d) See Lightfoot's Works, Vol. 1. p. 485. (dd) There is also another reason given for this name, that is

voice, the other being to it as the Mother in precedence both of Time and Dignity. That it may be understood what kind of Oracle this was, I shall here give the Reader one instance of it (e) out of the *Talmud*, it is as followeth. *Rabbi Jochanan and Rabbi Simeon Ben Lachish desiring to see the face of R. Samuel a Babylonish Doctor, Let us follow said they the bearing of Bath Kol. Travelling therefore near a School they heard the voice of a Boy reading these words out of the first Book of Samuel xxv. 1. and Samuel died; they observed this, and inferred from hence, that their friend Samuel was dead, and so they found it had hapned. For Samuel of Babylon was then dead.* Many more instances of this sort may be produced out of the Jewish Writings, but this is enough to let the Reader see, that their *Bath Kol* was no such voice from Heaven, as they pretend, but only a Phantastical way of divination of their own invention, like the *Sortes Virgilianæ* among the Heathens. For as with them (f) the words first dip'd at in the Book of the Poet was the Oracle, whereby they prognosticated those future Events, which they desired to be informed of; so with the *Jews*, when they appealed to *Bath Kol*, the next words, which they should hear from any ones Mouth were the same. And this they called a voice from Heaven, because thereby they thought the Judgment of Heaven to be declared as to any dubious point they desired to be informed of, and the Decrees of Heaven to be revealed concerning the future success of any matter, which they would be pre-informed of, whensoever in either of these two cases they this way consulted it. The *Sortes Virgilianæ* on the falling of Oracles

that it came out of Thunder; that the Thunder-Clap always went first, and then the Bath Kol out of it; and that therefore the Thunder was as the Mother voice, and Bath Kol as the Daughter coming out of it. But this cannot be true, for most of the instances, which the Jewish writers give us of their Bath Kol are without any such Thunder preceding. (e) In *Shabbath fol. 8. col. 3.* (f) *Videas de his sortibus Petri Molinæi vatem lib. 3. cap. 20. & Glossarium Domini Du Cange in voce Sortes.*

after

after the coming of Christ were instead of them (g) much made use of by the Heathens, as long as Heathenism remained among the *Romans*. And the Christians, when Christianity first began to be corrupted, learnt from them the like way of divination, and much practised it without any other change, than by putting the Book of the Holy Scriptures in the place of the Book of the Heathen Poet. This was as ancient as the time of St. *Austin*, who lived in the fourth Century, for (b) he makes mention of it. And it was practised by *Heraclius* Emperor of the East in the beginning of the seventh Century. For being engaged in War against *Chosroes* King of *Persia*, and after a successful Campaign being in doubt where to take his Winter Quarters, (i) enjoined a time of Fasting and Prayer to all his Army, and after that consulted the Book of the Holy Scriptures in this way of Divination, and thereby determined himself as to this matter. But it obtained most in the West, especially in *France*, where for several ages (k) it was the practice on the Consecration of a new Bishop to consult the Bible concerning him by this way of Divination, and from the words which they should first dip at in the opening of the Book make a judgment of his life, manners, and future behaviour. And the *Normans* on their conquest of this land brought this usage hither with them. On the Consecration of *William* the second *Norman* Bishop of the Diocese of *Norwich*, the words which the Bible first opened at for him, were (l) *Non hunc sed Barabbam*, i. e. *Not this man but Barabbas*; by which they made a Judgment, that this Bishop was not long to continue, and that a Thief should come in his place, and so it accordingly hapned. For *William* soon after dying, *Herbertus de Lozinga* another

(g) Videas exempla hujus *παλαδομαντείας* apud *Ælium Spartianum* in *Adriano*, & apud *Ælium Lampridium* in *Alexandro Severo*.

(b) *Epistola* 109. (i) *Theophanes* in *Chronico*. *Historia Miscella* & *Cedrenus* in *Heraclio*. (k) Videas *Glossarium Domini Du Cange* in *vocibus Sortes Sanctorum*. (l) *John* xviii. 40.

Norman was made his Successor, who was chief Simony-Broker to King *William Rufus* (that King openly selling all Ecclesiastical Benefices) and had (m) simoniacally obtained of him the Abbey of *Winchester* for his Father, and the Abbey of *Ramsay* for himself, and had now by the like evil means gained this Bishoprick. At his Consecration the words, which the Bible opened at for him, (n) were the same which Christ spoke to *Judas*, when he came to betray him; (o) *Amice ad quod venisti*, i. e. *Friend wherefore art thou come?* These and the former words for his Predecessor putting home upon his Conscience, how much he had been a Thief and a Traitor to Christ and his Church, (p) brought him to a thorough repentance for his Crimes, and to expiate for them he built the Cathedral Church of *Norwich*, of which he laid the first Stone in the year of our Lord 1096. And afterwards having translated his Episcopal Chair from *Thetford* to it, he thereby fixed the See of his Bishoprick in the City of *Norwich*, and there it hath been ever since. This account may serve not only to shew the great folly of mankind in devising such vain and groundless prognostics for future events (which too many are guilty of) but also to make us see how abominable the Corruptions of the Romish Church were in those days, in their thus running into so impious a Practice, and making it part of their sacred Offices; for such their Ordinals are reckoned to be, in which this way of prognosticating at the Consecrations of Bishops was then directed. This indeed was too gross to be long continued, but when it was dropp'd other things came in its stead altogether as bad. And since it was the ignorance and

(m) *Henricus Knighton De Eventibus Angliæ inter Decem Scriptores Historiæ Anglicanæ p. 2370. Bartholomæus De Cotton in Anglia Sacra Whartoni. Brompton inter eosdem Decem Scriptores p. 991. M. Paris p. 15.* (n) *Knighton & Bartholomæus De Cotton ibidem.* (o) *Matth. xxvi. 50.* (p) *Knighton & Bartholomæus De Cotton ibidem.*

blind superstition of those Ages that introduced these abominations, this tells us how to account for the rise of all the other corrupt Practices and Doctrines, that still are found remaining among those of that Communion.

It is also spoken of to the Honour of *Hyrchanus*, that (q) he was the founder of the Castle *Baris*, which was the Palace of the *Asmonean* Princes in *Jerusalem*, as long as they reigned there. When *Simon* the Father of *Hyrchanus* had destroyed the Fortrefs of Mount *Acra*, in which an Heathen Garrison had been kept for the *Syrian* Kings, (r) he built Fortifications round the Mountain, on which the Temple stood, for the better securing and fortifying of it against all future insults against the Heathens, should any of them in after-times again become Masters of *Jerusalem*. And within these Fortifications (r) he built an House for himself, and there he dwelt all his Life after. This House seems to be the same, which *Hyrchanus* afterwards built into the Castle *Baris*. (s) It stood on a steep Rock fifty Cubits (fs) high, without the outer Square of the Temple upon the same Mountain with it, and the South-side of it did run parallel with the North-side of the said Square, beginning Westward, and reaching forward to the North-west Corner of the same Square or beyond it to the length of half a Furlong. For it was a square Building of two Furlongs in compass, that is of half a Furlong, or three hundred Foot on every side. (For a Furlong contained six hundred of our Feet.) Here *Hyrchanus*, and all his Successors of the *Asmonean* Family dwelt, and kept their Court; and here

(q) Josephus Antiq. lib. 18. cap. 6. (r) 1 Maccab. xiii. 52.
 (s) Josephus De Bello Judaico lib. 6. cap. 15. & Antiq. lib. 14. cap. 15.
 & lib. 18. cap. 6. Lightfoot of the Temple, Chap. VII. (fs) These
 50 Cubits are not to be understood of the side next the Temple, but of the
 other side off from it upon the Brow of the Mountain, on which the
 Temple stood, where this rock from the valley beneath up to the top whereon
 the Castle was built was 50 Cubits high.

they laid up the Pontifical Stole or sacred Robes of the High Priest, taking them out when they used them on all solemn occasions, and there again depositing them as soon as the said Solemnities were over. And thus it continued to be done till the time of *Herod*, who on his being made King of *Judea* having observed the convenience of the place new built it, and made it a very strong Fortrefs. The Rock on which it stood, I have already said, was (*s*) fifty Cubits, *i. e.* 75 Foot high; this he lined or cased all over with polished Marble, whereby he rendered it inaccessible, it not being possible for any one to climb up on it on either of those sides on which it was thus lined, by reason of its slipperiness. Upon the top of this Rock he built his Fortrefs, and instead of *Baris*, the name it formerly bore, called it *Antonio*, complimenting thereby *Marcus Antonius* the Triumvir, who then governed the Eastern Provinces of the *Roman* Empire. The form of the building was that of a Quadrangle all built on every side, wherein were Rooms for all the uses of a Palace, and of magnificence suitable thereto; and in the middle within was a large *Area* for the Soldiers to be in, and round it was a stately Piazza or Cloister. The whole building was on the outside forty Cubits high above the Rock on which it stood; and at the four Corners it had four Turrets, three of which were fifty Cubits high, *i. e.* ten Cubits above the rest of the building, and the fourth seventy Cubits high, that is thirty above the rest of the building. This fourth Turret was that, which stood at the South-East Corner of the Fortrefs. For that lying near the middle of the North side of the great Square of the Temple, it was built at this height, that from thence might be seen all that was done in the Courts within, so that if any Tumult should arise in any part of the Temple, it might from thence be observed, and Soldiers sent down to quell it. And for this use there were made from two several parts of the South side of the Fortrefs two pair of Stairs leading from thence
into

into the outer Cloisters of the Temple, that were next adjoining. And thus it was when the Tumult was risen in the Temple against *St. Paul*, (*Acts* xxi.) The whole of which by observing what hath been above said may be clearly understood. *St. Paul* being to perform his Vow as a *Nazarite* (ver. 26.) was in the Court of the women, the South-east Corner of which was the place appointed for the rites belonging to this matter. Here the *Jews* having found him (ver. 27.) laid hold of him, and having dragg'd him out of that holier part of the Temple into the Court of the Gentiles, which was not of the holier part, purposed there to have slain him (ver. 30, and 31.) which the Centinel, that kept watch on the South-east Turret of the Fortrefs *Antonia* from thence discerning, gave notice of it; whereon the Captain of the Fortrefs taking Soldiers ran down the Stairs above-mentioned into the outer Cloisters of the Temple, and from thence into the Court, where the mutiny was; and having there rescued *Paul* from the multitude, he carried him with him into the said Fortrefs or Castle up the same pair of Stairs, through which he came down (ver. 32, and 33.) and when he had brought him near the top of them, the people having by that time got round the place of those Stairs without the Temple, *Paul* obtained leave of the Captain there to speak to them; and from thence he made that Speech, which is contained in the twenty-second Chapter of the said *Acts of the Apostles*. And from what was done in this instance may be understood the use, that was made of this Fortrefs at all other times. It was called *Baris* from *Birab*, which word among the Eastern Nations signified a Palace or Royal Castle, and in this Sense it is often used in those Scriptures of the Old Testament, which were written after the *Babylonish* Captivity, as in *Daniel*, *Ezra*, *Chronicles*, *Nebemiab*, and *Esther*; which shews it to have been borrowed from the *Chaldeans*, and from them brought into the *Hebrew* Language. The Septuagint often renders it by the word

word (t) *Baris*, and in this Sense it is that this Fortrefs was under the *Asmoneans* called *Baris*, that is the *Bira*, or *Royal Palace* of the Prince. For that it was during all the reign of the *Asmoneans*. And when *Herod* first rebuilt it, he intended it for the same purpose. But afterwards finding it more proper for a Fortrefs he built him a Palace elsewhere, and turned this into a Garrison. For the Temple by reason of its height commanding *Jerusalem*, and this Fortrefs in like manner commanding the Temple, he thought he could not better keep the other two in order and awe, than by having a good Garrison in this Fortrefs. And when *Jerusalem* fell into the hands of the *Romans*, they continued it to the same use, keeping always a strong Garrison in it; and by reason of its immediate influence upon the Temple, the Captain of the Garrison is in the Scriptures of the New Testament called the Captain of the Temple, *Luke* xxii. 52. *Acts* iv. i. v. 24, 26. The *Asmoneans* (v) having always kept the Pontifical Robes in this Fortrefs, here *Herod* on his coming to the Crown found them, and here he continued still to keep them in the same place, and so did *Archelaus* his Successor, and the *Romans* after him, all upon an opinion, that their having these Robes in their possession would be a means for the better keeping of the *Jews* in awe. The (u) custom was to lay them up in a Cabinet made of purpose for it under the Seals of the High-Priest, and the Treasurer of the Temple; and when they needed them for the sacred Solemnities, on which they were used, they exhibited their Seals to the Captain of the Castle; and

(t) Hence this Word came in use among the Hellenists, to denate a Castle, Tower, or walled Fortrefs, and so *Hesychius* and *Suidas* interpret the word, and so also *St. Jerom* in his Comment on *Jeremiah* cap. 17. and on *Hosea* cap. 9. and on *Psalms* 44. But the Ionick and other genuine Greeks used it to signify a sort of a Ship, and in this sense the word is used by *Herodotus* in that part of his History, where he writes of Egyptian affairs. (v) *Josephus* *ibid.* (u) *Josephus* *ibid.*

then had the Robes delivered to them; and when the Solemnities were over, they were then again laid up under the same Seals in the same place; and thus it continued to be done, till at length the Temple, this Fortrefs, and the Robes in it were all destroyed, in the deflagration and total destruction of the City of *Jerusalem* by *Titus* and his *Romans*.

During the whole time of *Hyrchanus's* Government all things went with him successfully abroad, and smooth and quiet at home, till his unfortunate breach with the *Pharisees*. But after he fell out with them, and went over to the *Sadducees*, (w) he lost the love of the common people. For they being wholly attached to the *Pharisees* joined with them in their resentments for this procedure. And from this time neither he nor any of his Family could any more recover their affections, which afterwards created them infinite troubles, especially in the time of *Alexander* the son of this *Hyrchanus*, as will be hereafter shewn in the future series of this History.

But since I have here spoken of the *Pharisees* and the *Sadducees*, and there will be many occasions hereafter to make mention of them, and also of the other sects and parties among the *Jews*, it will be necessary for the better understanding of the following part of this history here to give the Reader a full account of all of them, before I proceed any further. I have above shewn, that after the return of the *Jews* from *Babylon*, and the full settling of the Jewish Church again in *Judea*, by *Ezra* and *Nehemiab*, there arose two parties of men among them; the one, (x) who adhering to the written word held, that in the observance of that alone they fulfilled all righteousness, and therefore thought this alone sufficient to entitle them to the name of *Zadikim*, i. e. *The righteous*; the other, (y) who over and above the written Law su-

(w) Josephus Antiq. lib. 13. cap. 18. (x) Vide Grotii Comment. in 1 Maccab. ii. 42. (y) Grotius ibidem. Scaliger in Elencho Trihæres. cap. 22.

peradded the traditional Constitutions of the Elders, and other rigorous observances, which by way of supererogation they voluntarily devoted themselves to; and therefore from hence being reckoned of a superior degree of Holiness above the others they were called *Chasidim*, that is, *the Pious*, who are the same that are mentioned (z) in the *Maccabees* by the name of (a) *Affidæans*. From the former of these proceeded the *Samaritans*, the *Sadducees*, and the *Karraites*; and from the latter the *Pharisees*, and the *Essens*; of all which I shall treat in their Order.

I. The *Samaritans* were no more at first, than (b) a Mongrel sort of Heathens, who worshipped the God of *Israel* only in an idolatrous manner, and in conjunction with their other Deities, and so continued till *Manasseh* with other fugitive *Jews* coming to them from *Jerusalem* brought with them the Book of the Law, and out of it taught them to reject all Idolatry, and worship the true God only according to the Mosaical Institution; and from the time that they became thus reformed they may truly be reckoned a sect of the Jewish Religion. But I having treated of them already in the sixth Book of the first part of this History, to refer the Reader thither is all that I need further say of them in this place.

II. The *Sadducees* at first were no more, than what the *Karraites* are now, that is they would not receive the Traditions of the Elders, but stuck to the written word only. How these Traditions grew upon the *Jews*, I have (c) already given a full account, and the *Pharisees* being the Grand Promoters of them, hence they and the *Sadducees* became sects directly opposite to each other. And as long as the *Sadducees*

(z) 1 Maccab. ii. 42. & vii. 13. (a) The word is written with the Hebrew letter Cheth, which is sometimes rendered by Ch, as in *Chasidim*, sometimes by an aspirate, as in *Hebron*, and sometimes it is wholly left out, as here in the word *Affidæans*. (b) 2 Kings xvii. 33.

(c) Part I. Book V.

opposed them no further than in this matter only, they were in the right; but afterward they imbibed other Doctrines, which rendered them a sect thoroughly impious. For

1st, They (*d*) denied the Resurrection of the dead, the being of Angels, and all existences of the spirits or souls of men departed. For (*e*) their Notion was, that there is no spiritual being but God only; That as to man this world is his all; That at his death body and soul die together never to live more, and that therefore there is no future reward or punishment. They acknowledged that God made this world by his power and governs it by his providence, and for the carrying on of this Government hath ordained rewards and punishments, but that they are in this world only; and for this reason alone was it, that they worshipped him and paid obedience to his Laws. In some they were *Epicurean Deists* in all other respects, excepting only that they allowed, that God made the world by his Power, and governs it by his Providence. The Talmudic story of *Sadoc* the scholar of *Antigonus of Socho* tells us, how they came to fall into this impiety, and that from this *Sadoc* they had the name of *Sadducees*. This being (*f*) above fully related I need not here again repeat it. But I must confess Talmudic stories are but of very little credit with me. When *John Hyrcanus* deserted the sect of the *Pharisees*, and went over to the *Sadducees*, no (*g*) other alteration is mentioned then to have been made by him in that change, but his rejecting and annulling all the traditional Constitutions of the *Pharisees*, which makes it probable, that the *Sadducees* were at that time gone no further in the Tenets of their sect, than to the denying of these constitutions. And moreover *Hyrcanus* having (*h*) the character of a

(*d*) Matth. xxii. 23. Mark xii. 18. Acts xxiii. 8. (*e*) Josephus Antiq. lib. 18. cap. 2. & de Bello Judaico lib. 2. cap. 12. (*f*) Part II. Book I. (*g*) Josephus Antiq. lib. 13. cap. 18. (*h*) Josephus de Bello Judaico lib. 1. cap. 3.

just and religious Prince, and all his actions speaking him such, it is not likely that he should imbrace so impious a doctrine, as that of denying the Resurrection and a future state, especially when he was going into that state. (For it was in the latter end of his life that this was done.) All which put together give good reason to suppose, that this impiety had not then infected this sect. Whenever it was introduced among them, this much we may be assured of, that vice and wickedness were the only causes of its birth; and wherever it is elsewhere found, it always hath the same Parents. When men live such lives, that they cannot give God an account of them, they greedily lay hold of any scheme, how false and foolish soever, that shall exempt them from it. *Epicurus's* brag was, that he had delivered the world from the fear of the Gods. And to lay asleep the Conscience, and deliver mens minds from the fear of God, and his judgments, so as to be at liberty to sin on without reluctancy or regret, is the only reason that makes any to be *Epicurus's* Disciples. And it is most likely that this impiety among the *Jews* had the same Original. Under the *Asmonean* Princes the *Jews* grew prosperous, powerful, and rich, and their riches produced great luxury and vice, and to free their Consciences from the fear of a future accounting for the enormities, which grew up from this Root, was the true cause, that introduced this Doctrine against a future state among them. And this is confirmed by what *Josephus* writes of this sect; (i) he tells us, that they were men of quality and riches only, that were of it. But since the generality of learned men admit the Talmudic story above-mentioned concerning the first Introduction of this Doctrine among them by *Sadoc* the Disciple of *Antigonus of Socho*, I will enter into no further contest about it, but having offered my conjectures to the contrary, I leave

(i) Antiq. lib. 13. cap. 18. & lib. 18. cap. 2.

it to the Reader to make his judgment about it, as he shall see cause.

2. The *Sadducees* not only rejected all unwritten Traditions, but also (k) all the written word, excepting only that of the five Books of *Moses*. And if it be true what the Talmudic story above-mentioned relates, that *Sadoc* on his first venting of his doctrine against a future state was forced for the impiety of it to flee to the *Samaritans* for refuge, perchance he might learn this part of his Heresy from them. For they admitted only the five Books of *Moses*, rejecting all the other parts of holy scripture, as well the Prophets as the Hagiographa. But it seems most probable, that the *Sadducees* rejected these Books, because they found them inconsistent with their doctrine. There are many places in the Prophets, and the Hagiographa, which plainly and undeniably prove a future state, and the resurrection from the dead, and therefore having imbraced the doctrine of denying both, they did what usually all Heretics do, that is, reject right or wrong whatsoever did make against them. Some learned men, and among them (l) *Scaliger* for one, hold that they did not reject the other Scriptures, but only gave a preference above them to the five Books of *Moses*. But the account which is given in the Gospels of the Disputation which *Christ* (m) had with the *Sadducees* plainly proves the contrary. For seeing there are so many Texts in the Prophets and Hagiographa, which plainly and directly prove a future state and the Resurrection from the dead, no other reason can be given, why *Christ* waved all these proofs, and drew his Argument only by consequence from what is said in the Law, but that he knew they had rejected the Prophets and the Hagiographa, and therefore would admit no argument,

(k) Vide Grotium in Matth. xxii. 23. Drusium De tribus Sectis Judæorum lib. 3. cap. 9. Lightfoot, Vol. 2. p. 1278, Qui probant hoc ex Tertulliano, Hieronymo, aliisque. (l) Elench. Trihæres. cap. 16. (m) Matth. xxii. Mark xii. Luke xx.

but from the Law only. Their agreeing with the *Samaritans* in rejecting all Traditions, and in receiving no other Scriptures, than the five Books of *Moses* only, hath given an handle to the *Jews* to load the *Samaritans* with the imputation of agreeing with them also in the denial of a future state and the resurrection from the dead, whereas in this Article the *Samaritans* are sounder than the *Jews* themselves, and so continue even to this day.

3. The third point of the *Sadducees* Heresy was (*n*) about Freewill and Predestination. For whereas the *Essens* held all things to be predetermined and fixed in an unalterable concatenation of causes never to be varied from, and the *Pharisees* allowed a Freewill in conjunction with Predestination, the *Sadducees* differing from both (*o*) denied all manner of Predestination whatever; their doctrine being, that God had made man absolutely master of all his actions, with a full freedom to do either good or evil as he shall think fit to choose, without any assistance to him for the one, or any restraint upon him as to the other. So that whether a man doth good or evil, it is wholly from himself, because he hath it absolutely in his own power both to do the one and avoid the other. In sum they held the same among the *Jews*, that *Pelagius* did afterwards among the Christians, that is that there is no help from God either of his preventing Grace or his assisting Grace, but that without any such help every man hath in himself full power to avoid all the evil, which the Law of God forbids, and to do all the good which it commands. And therefore looking on all men to have this power in themselves, it is remarked of them, that (*p*) whenever they sat in judgment upon Criminals, they always were for the severest sentence against them. And indeed their general Character was (*q*) that they

(*n*) Josephus Antiq. lib. 13. cap. 9. (*o*) Josephus Antiq. lib. 13. cap. 9. & De Bello Judaico lib. 2. cap. 12. (*p*) Josephus Antiq. lib. 20. cap. 8. (*q*) Josephus De Bello Judaico lib. 2. cap. 12.

were a very ill-natured sort of men, churlish and morose in their behaviour to each other, but cruel and savage to all besides. (r) Their number was the fewest of all the sects of the *Jews*, but they were men of the best Quality, and the greatest riches among them. And it is too often found, that those who abound most in the things of this world are the forwardest to neglect and disbelieve the promises of a better. All those that were of the greatest power and riches among the *Jews* being cut off in the destruction of *Jerusalem* by the *Romans*, this whole sect seems then to have perished with them. For we find no mention made of them as a sect in being for many ages after, till their name was revived again in the *Karraites*, which is the next sect of the *Jews* that I am to give an account of.

III. These (s) *Karraites*, though in the way of reproach they are called *Sadducees* by the other *Jews*, yet agree with them in nothing else, but in rejecting all Traditions, and adhering only to the written word. Here indeed the *Sadducees* first began, but afterwards went further into those impious doctrines above described, which the *Karraites* have not. For in all other matters they agree with the other *Jews*, neither do they absolutely reject all Traditions, but only refuse to allow them the same Authority, as they do to the written word. They are content to admit them as the Opinions of the former Doctors, as human helps for the interpreting and the better understanding of the written word, as far as they shall find them conducive thereto, but not to equal them to the written word itself, which all the other *Jews* do. For as to these other *Jews* I have shewn in the former part of this History, how they hold, that besides the written Law there was also given to *Moses*

(r) Josephus Antiq. lib. 13. cap. 18. & 18. cap. 2. (s) Vide Buxtorfii Lexicon Rabbinicum p. 2112, 2113, &c. Morini Exercitationes Biblicas lib. 2. Exercit. 7. Hottingeri Thesaurum, p. 40. Drusium de tribus Judæorum Sectis lib. 3. cap. 15. Scaligeri Elenchum Trihæres. cap. 2.

from Mount *Sinai* an Oral Law of the same Authority with the former; under this latter they comprehend all their Traditions, and therefore think themselves under the same obligation to observe them, as the written word itself, or rather a greater. For they observe not the written word any otherwise than as interpreted by their Traditions. And therefore having in process of time gathered all these Traditions into that voluminous Book called their *Talmud*, they required the same deference and veneration to be paid that Book, as to the Holy Scriptures themselves, founding all their Articles of faith upon its dictates, and regulating their practice in all things according to the directions and precepts that are therein. This Book was published about the beginning of the sixth Century after *Christ*. But when it came to be scan'd and examin'd by such as were men of sense and judgment among them, they not being able to conceive how such trash, nonsense, and incredible Fables, as they found heap'd up therein, could come from God, were so shocked hereby, that they could not give up their faith to it; but reserving that wholly for the written word of God (that is the Law, the Prophets, and the Hagiographa) receive the other only as a work of human compolure, to be used only as an help for the interpreting and explaining the written word, in such passages of it where it should be found conducive thereto: And for some time their dissent on this point went on without making any breach or schism among them, till about the year of our Lord 750. But when *Anan* a Jew of *Babylonia* of the stock of *David*, and *Saul* his son, both learned men in their way, having openly declared for the written word only, and publicly disclaimed and condemned all manner of Traditions, excepting such alone as agreed therewith, this forthwith produced a rent and a schism among them, so that they became divided into two Parties, the one standing up for the *Talmud* and its Traditions, and the other rejecting and disowning both, as containing in their opinion the

the inventions of men, and not the doctrines and commands of God. Those who stood up for the *Talmud* and its Traditions being chiefly the Rabbi's, and their scholars and followers, hence this party had the name of *Rabbinists*, and the other being for the Scripture only, which in the *Babylonish* Language is called *Karra*, from hence they had the name of *Karraites*, which is as much as to say *Scripturarians*; under which two names the Controversy was thenceforth carried on between them, and so continues even to this day. The *Jews* (t) tell us that the cause of this schism was wholly from the ambition and disgust of *Anan*; That being put by from the Degree of (u) *Gaon*, and also at another time from being chosen (w) *Echmalotarch* or head of the Captivity at *Babylon*, to which he had a pretence as being of the seed of *David*, to be revenged for these two repulses they say he made this Division among the people. This sect is still in being, and those that are of it are reckoned men (x) of the best learning, and the best probity of all the Jewish Nation. There are very few of them if any at all in these western Parts, the most of them are to be found in *Poland*, *Russia*, and the eastern Countries. In the middle of the last Century there was an account taken of their numbers, whereby it appears, that (y) there were then of them in *Poland* 2000, at *Cassa* in *Tartaria Crimea* 1200, at *Cairo* 300, at *Damascus* 200, at *Jerusalem* 30, in *Babylonia* 100, in *Persia* 600. But all these put together make but a

(t) R. Abraham Ben Dior in *Cabbala Historica*. Zacutus in *Juchasin*. David Gantz in *Zemach David*. (u) *Gaon* was a Title to which their highest Doctors were in those times promoted. (w) The *Echmalotarch* was the Head of the Captivity in *Babylonia*, and the same in that Province that the *Alabarcha* was in *Alexandria*, that is one chosen among the Jews, to whom they submitted to be judged, and governed according to their Law. And such an one they had over them here in England under the first Norman Kings, who was licensed by them for this Office by the name of *Episcopus Judæorum*. See *Selden's Marmora Arundeliana*. (x) *Scaliger* in *Elencho Trihæref*. cap. 2. (y) *Hottingerus* in *Thefauro Philologico inter addenda* p. 583.

small number, in respect of the great bulk of those that are on the other side. They (z) read the Scriptures and their Liturgies every where both publickly and privately in the Language of their Country, in which they dwell. At *Constantinople* they have them in *Greek*, at *Cassa* in *Turkish*, in *Persia* in the *Persian* Language, and in *Arabic* in all places where *Arabic* is spoken as the vulgar Tongue.

IV. But (a) the greatest sect of the *Jews* was that of the *Pharisees*. For they had not only the *Scribes*, and all the learned men in the Law of their Party; but they also drew after them (a) all the Bulk of the common people. They differed from the *Samaritans* in that besides the Law they received the Prophets, the *Hagiographa*, and the Traditions of the Elders, and from the *Sadducees* not only in these particulars, but also in their doctrines about a future state and the resurrection of the dead, and about Predestination and Freewill.

For as to the first of these it is said in Scripture, That (b) *whereas the Sadducees say, that there is no resurrection, neither Angel, nor Spirit, the Pharisees confess both*, that is first, that there is to be a Resurrection from the dead, and 2dly that there are Angels and Spirits. But according to *Josephus* (c) this resurrection of theirs was no more than a *Pythagorean* resurrection, that is a resurrection of the soul only by its transmigration into another body, and being born anew with it. But from this resurrection they excluded all that were notoriously wicked. For of such their notion was, that their souls as soon as separated from their bodies were transmitted into a state of everlasting woe, there to suffer the punishment of their sins to all eternity. But as to lesser crimes their opinion was, that they were punished in the bodies, which the souls of those, that com-

(z) Hottinger *ibid.* (a) *Josephus* *Antiq. lib. 13. cap. 9 & 18. lib. 17. cap. 3. & lib. 18. cap. 2. & de Bello Judaico lib. 2. cap. 12.*
 (b) *Acts xxiii. 8.* (c) *De Bello Judaico lib. 2. cap. 12.*

mitted them, were next sent into. And according to this notion was it, that *Christ's* Disciples asked him in the case of the man, that was born blind, (d) *Who did sin, this man or his parents, that he was born blind?* For this plainly suppoeth an antecedent state of being, otherwise it cannot be conceived, that a man could sin before he was born. And when the Disciples told *Christ*, (e) that some said of him, that he was *Elias*, and others *Jeremias*, or one of the Prophets, this can be understood no otherwise, but that they thought, according to the doctrine of the Transmigration of Souls, that he was come into the world with the soul of *Elias*, or of *Jeremias*, or of some other of the old Prophets transmitted into him, and born with him. These two instances put together plainly prove what *Josephus* saith, that is, that the resurrection held by the *Jews* in those times was no other than a *Pythagorean* resurrection of the same soul in another body. But when *Christ* came, who brought life and immortality to light, he first taught the true resurrection of the same body and soul together, and soon after the *Jews* learned it from his followers, and ever since have taught it in the same manner as they did. For all their Books now extant speak of the resurrection of the dead, and the last judgment thereon to follow, no otherwise in the main particulars, than as the Christians do.

As to what the *Pharisees* held of Predestination and Freewill, it is hard to say what their doctrine was as to this matter. For according (f) to *Josephus* they held absolute Predestination with the *Essens*, and Freewill with the *Sadducees*, jumbled both together. For they ascribed to God and Fate all that is done, and yet left to man the freedom of his will. But how they made these two apparent incompatibles consist together is no where sufficiently explained; perchance they meant no more, than that every man

(d) John ix. 2. (e) Matth. xvi. 14. (f) Antiq. lib. 13. cap. 9. & lib. 18. cap. 2. & De Bello Judaico lib. 2. cap. 12.

freely chooseth, what he is unalterably predestinated to. But if he be predestinated to that choice, how freely soever he may seem to choose, certainly he hath no Freewill, because he is according to the scheme unalterably necessitated to all that he doth, and cannot possibly choose otherwise.

But the main distinguishing Character of this sect was their zeal (g) for the Traditions of the Elders, which they derived from the same Fountain with the written word itself, pretending both to have been delivered to *Moses* from Mount *Sinai*, and therefore they ascribed equally to both the same Authority. How these Traditions had their rise after the time of *Ezra*, I have (b) already shewn. This sect of men (who made it their main business to propagate them and promote their observance) had its birth at the same time with them, and they grew up together, till at length they came to such a maturity and ascendancy, that the traditional Law (i) swallowed up the written Law, and those who were the propagators of it the whole Bulk of the Jewish Nation. These men (k) by reason of their pretences to a more nice and rigorous observance of the Law according to their Traditions, which they had superadded to it, looked on themselves as more holy than other men, and therefore separated themselves from those, whom they thought sinners, or profane, so as (l) not to eat nor drink with them; and hence from the Hebrew word *Pharas*, which signifieth to separate (m) they had the name of *Pharisees*, which is as much as to say *Separatists*. And although their chiefest separation was from the common people, whom they called *Am Haaretz*, i. e. *The people of the Earth*, and

(g) Josephus Antiq. lib. 13. cap. 18. & lib. 18. cap. 2. (b) Part I. Book V. (i) Matth. xv. 1—6. Mark vii. 3, 4. (k) Josephus Antiq. lib. 17. cap. 3. & lib. 18. cap. 2. & De Bello Judaico lib. 1. cap. 4. (l) Matth. ix. 2. Luke v. 30. & xv. 2. (m) Buxtorfii Lexicon Rabbinicum 1851, 1852. Lightfoot Vol. 1. p. 656. Drusius De tribus Sectis Judæorum lib. 2. cap. 2, & 3.

reckoned them no other than as the dung thereof, yet by reason of their hypocritical pretences to greater righteousness than others, in the observance of the Law, they (*n*) drew the common people after them, they being above all others in their high esteem and veneration. This hypocrisy our Saviour (*o*) frequently chargeth them with, as also (*p*) of their making the Law of God of none effect by their Traditions. Several of these Traditions he particularly mentioned and condemned, as appears in the Gospels, but they had a vast number more. To go through them all would be to transcribe the *Talmud*, a Book of twelve volumes in *Folio*. For the whole subject of it is to dictate and explain all those Traditions, which this sect imposed to be received and observed. And altho' many of them are very absurd and foolish, and most of them very burdensom and heavy to be born, yet this sect hath devoured all the rest, they having had for many ages none to oppose them among that people, saving only those few *Karraites* I have mentioned. For excepting them only the whole Nation of the *Jews* from the destruction of the Temple to this present time have wholly gone in unto them, and received all their Traditions for divine Dictates, and to this day observe them with much greater regard and devotion, than the written word itself. So that they have in a manner for the sake of their Traditions annull'd all the Holy Scriptures of the *Old Testament*, and set up the *Talmud* to be their *Bible*, in their stead. For this they now make to be the whole rule of their faith and manners. So that it is now only according to the Traditions of the *Pharisees*, not according to the Law and the Prophets, that the present Jewish Religion is wholly formed, whereby they have corrupted the old Jewish Religion just in the same manner as the Romanists have the Christian.

In conjunction with the *Pharisees* the *Scribes* are

(*n*) Josephus Antiq. lib. 13. cap. 18. & lib. 18. cap. 2. (*o*) Matth. xxiii. 13 — 33. Luke xi. 39 — 52. (*p*) Matth. xv. 6.

often mentioned in the Scriptures of the *New Testament*. But they were not a sect, but a profession of men following literature. They were of divers sorts. For generally all that were any way learned among the *Jews* were in the time of our Saviour and his Apostles called *Scribes*, but especially those, who by reason of their skill in the Law and Divinity of the *Jews* were advanced to sit in *Moses's* seat, and were either Judges in their (q) Sanhedrims, or Teachers in their Schools or Synagogues. They (r) were mostly of the sect of the *Pharisees*, most of the Learning of the *Jews* in those times lying in their Pharisaical Traditions, and their way of interpreting (or we may rather say wresting) the Scriptures by them. And they being the men that dictated the Law both of Church and State, hence Lawyers and *Scribes* are convertible Terms in the Gospels, and both of them do there signify the same sort of men. For the same person, who in *Matthew* xxii. 35. is called a Lawyer, is in *Mark* vii. 28. said to be one of the *Scribes*.

V. But how rigorous soever the *Pharisees* pretended to be in their observances, the *Essens* out-did them herein. For being originally of the same sect with them they reformed upon them, in the same manner as among the *Romanists*, the *Carthusians* and the *Cistercians* have upon the *Benedictines*, and did set up for a much more severe, and perchance for a much more unblamable rule of living, than the other did. (s) As to Fate and Freewill their opinion was for an absolute Predestination, agreeable to what is held by the *Supralapsarians* of the present age, without allowing to man any Freewill at all, or any liberty of choice in any of his actions. And as to the other grand point of a future State and the Resurrection from

(q) *There were two sorts of Sanhedrims among the Jews, one of 23 persons in every City, and one for the whole Nation of 72 persons sitting at Jerusalem.* (r) *Josephus de Bello Judaico lib. 2. cap. 12.* (s) *Josephus Antiq. lib 13. cap. 9. & lib. 18. cap. 2. & De Bello Judaico lib. 2. cap. 12.*

the dead, they also differed from the *Pharisees* herein. For altho' they allowed the former, they denied the latter, their doctrine being, (s) that the souls of men after their death are transmitted into a state of immortality, therein to live in everlasting bliss or in everlasting woe, according as their actions have deserved, without ever any more returning either to their own, or any other bodies for ever. Although our Saviour very often censured all the other sects then among the *Jews*, yet he never spake of the *Essens*, neither is there any mention of them through the whole Scriptures of the *New Testament*. This proceeded, some think, from their retired way of living. For their abode being mostly in the Country they seldom came into Cities, nor were they in our Saviour's time ever seen at the Temple, or in any publick Assembly, and therefore not falling in the way of our Saviour's observation, for this reason, say they, he took no notice of them. But it is much more likely it was, that being a very honest and sincere sort of People, without guile or hypocrisy, they gave no reason for that reproof and censure, which the others very justly deserved. Their way of living was very peculiar and remarkable. To give the reader a thorough view of it the best way will be to lay it before him in the words of *Josephus*, *Philo*, and *Pliny*, who are the ancientest Authors that speak of this sect, and from whom all else is taken, that is said of it. The words of *Josephus* concerning the *Essens* are as follow.

“(t) The *Essens* are *Jews* by Nation, and a Society of men friendly to each other beyond what is to be found among any other People. They have an aversion to pleasure in the same manner as to that which is truly evil. To live continently and keep their Passions in subjection they esteem a virtue of the first rate. Marriage they have in no esteem, but taking other men's Children, while

(s) *Josephus De Bello Judaico lib. 2. cap. 12.*

(t) *Josephus De*

Bello Judaico lib. 2. cap. 1.

“ they

“ they are yet tender and susceptible of any impres-
 “ sion, they treat them as if they were of their own
 “ Flesh and Blood, and carefully breed them up in
 “ the Institutions of their Sect. However they are
 “ not absolutely against Marriage in others; for that
 “ would be to take away the Succession and Race of
 “ Mankind; but being aware of the lasciviousness
 “ of Women, they are persuaded that none of them
 “ can keep true faith to one man.

“ They have Riches in great contempt. And
 “ community of Goods is maintained among them
 “ in a very admirable manner. For not any one is
 “ to be found among them possessing more than
 “ another, it being a fix’d Rule of their Sect, that
 “ every one that enters into it, must give up all his
 “ Goods into the publick Stock of the Society, so
 “ that among the whole number none may be found
 “ lower than another by reason of his Poverty, or
 “ any on the other side elated above the rest by his
 “ Riches. For every Man’s Goods being cast into
 “ common, they are all enjoyed as one possession
 “ among Brethren in the same Family for each Man’s
 “ use.

“ They look on it as a disparagement (v) to make
 “ use of Oil, so that if any one of them should hap-
 “ pen to be anointed against his will, they wipe it off
 “ immediately, and cleanse their body from it. For
 “ not to be nice in the care of themselves they esteem
 “ as a commendable thing. And they always go ha-
 “ bited in white Garments.

“ They have Stewards chosen for the management
 “ of their common Stock, who in common provide
 “ for all according as every Man hath need. They
 “ do not all live together in one City, (u) but in
 Vol. III. K k “ every

(v) Anointing with Oil was much in use in the East in those times, especially after the use of the Bath, and those who were most delicate anointed themselves with perfumed Oil. But the Effens rejected all anointing as effeminate.

(u) By what is after said they seem to have been distributed

“ every City several of them dwell. These give re-
 “ ception to all Travellers of their Sect, who eat
 “ and drink with them as freely as of their own, go-
 “ ing in unto them, though they never saw them
 “ before, in the same manner as if they had been of
 “ their long acquaintaunce. And therefore when they
 “ take a Journey any where, they carry nothing
 “ with them, but Arms for their defence against
 “ Thieves. In every City they have one principal
 “ Person of their Society appointed Procurator to
 “ take care of all Strangers that come thither of
 “ that Sect, who provideth them with Cloaths, and
 “ all other Necessaries that they shall be in want
 “ of. Their garb and gesture of Body is always
 “ such, as resembles that of Children under the fear
 “ and discipline of their Masters. They never change
 “ their Cloaths or Shoes, till they be worn out, and
 “ made unfit by time for any further use. They
 “ neither sell nor buy any thing among themselves,
 “ but every one gives of that which he hath to him
 “ that wanteth, and on like occasion again receives
 “ in return hereto whatsoever the other hath, that he
 “ stands in need of. And altho’ there be no such
 “ Retribution, yet it is free for every one to take of
 “ whomsoever of the Sect he shall think fit, all what-
 “ soever he stands in want of.

“ They are in what pertaineth to God in an espe-
 “ cial manner religious. For before the Sun be risen
 “ they speak of no common worldly matter; but
 “ till then offer up unto God their Prayers in an-
 “ cient Forms received from their Predecessors, sup-
 “ plicating particularly in them, that he would
 “ make the Sun to rise upon them. After this they
 “ are sent by their Superiors (w) each to work in

tributed into Sodalities, and to have in every place where they dwelt one or more of those Sodalities according to their Number, and within these Sodalities to have lived together according to all the Rules of their order, that is every one in that Sodality to which he belonged. (w) *Thus the old British Monks of Bancor in Wales were all maintained by the daily labour of their own hands. See Bede’s Ecclesiastical History lib. 2. cap. 2.*

“ the

“ the Employments they are skill’d in, wherein they
“ having diligently labour’d till the fifth hour (that
“ is till eleven in the Morning) they then assemble
“ again in one place together; and each having a
“ linen Garment to put about him they wash them-
“ selves in cold water. After this Lustration they
“ go into a private room, where no one that is not
“ of their Sect is permitted to enter. And being
“ thus purified they go into the Refectory or Din-
“ ing-room with the same behaviour as into an holy
“ Temple; where being set in silence, the Baker
“ lays before every Man his loaf of Bread, and the
“ Cook in like manner serves up to each of them his
“ dish, all of the same sort of Food. The Priest then
“ says Grace before meat, and it is not lawful for
“ any to taste the least bit, before Grace be said;
“ and after Dinner they say Grace again; and thus
“ they always begin and end their Meal with Praise
“ and Thanksgiving to God, as the Giver of their
“ food. After this they quit the Habits which they
“ last put on, looking on them as in some measure
“ sacred, and then again betake themselves each man
“ to his work till the Evening, when returning again
“ to the same place they take their Supper in the
“ same manner as they had their Dinner, their Guests
“ sitting at meal with them, if so it happen that there
“ are any such then present in the place. No Noise
“ or Tumult ever disorders the House where they are.
“ For when they are met together they speak only
“ as each is allowed his turn. This Silence appears
“ to others, who are not of their Sect, as a thing of
“ venerable and sacred regard. All this is the effect
“ of a constant course of Sobriety in their moderating
“ their eating and drinking only to the end of sufficing
“ Nature.

“ Altho’ in all other matters they do nothing
“ without the allowance of their Superiors, yet in
“ two Cases, that is in Offices of Assistance and in
“ Offices of Mercy, they are permitted to have free
K k 2 “ power

“ power each man to do as he shall see cause for it.
 “ For to yield Assistance to those that are worthy of
 “ it, whenever they stand in need thereof; and to be
 “ Charitable in giving Food to the Poor that want it,
 “ is what is allowed to all of them with full liberty.
 “ But to give any thing to their Relations without the
 “ consent and allowance of their Governors is utterly
 “ forbidden among them.

“ They dispense their Anger with Justice, and are
 “ great curbers of their Passions, steady keepers of
 “ their Faith, constant labourers for Peace, and every
 “ Word with them is of greater force than an Oath
 “ with other men. They avoid taking any Oath at
 “ all, looking on it as worse than Perjury. They
 “ say he is already condemned as a faithless Person,
 “ who is not to be believed without calling God to
 “ witness. They are in an extraordinary manner
 “ studious of the Writings of the Ancients, selecting
 “ out of them such things especially as are bene-
 “ ficial either to the Bodies or Souls of Men. Hence
 “ in order to the cure of Diseases, the nature of Me-
 “ dicinal Roots and Property of Stones are searched
 “ into by them.

“ When any desire to enter into their Sect, they
 “ are not immediately admitted, but are kept *without*,
 “ a whole year, during which time they put all of
 “ them, that are of this class of *Novices*, under
 “ the same Discipline, or rule of living, giving to
 “ each of them a small Pick-ax, the linen Garment
 “ above-mentioned, and a white suit of Cloaths.
 “ After they have during all this time given tho-
 “ rough proof of their Continence and Temperance,
 “ they are received into a nearer Conversation and
 “ Rule of Life with them, and partake of their
 “ holier Water for their Purification. However they
 “ are not admitted as yet to their common Ta-
 “ ble, and full Fellowship with them; but after
 “ their having given this proof of their Conti-
 “ nence for one year, they make trial of their man-

“ ners

“ners, for two years longer, and then, if they appear
“worthy, they give them full admiffion into their
“Society.

“But before they are admitted to eat at the com-
“mon Table, they ftrictly bind themfelves by fo-
“lemn Vows firft to worship and ferve God; and
“next that in all things to do that which is juft to-
“wards men; not willingly to wrong any one, no
“not though he fhould be commanded fo to do;
“always to deteft wicked men; and to fide with and
“help all thofe that are juft and good; ever to keep
“faith inviolable with all men, efpecially with
“Princes (for no one comes to have rule and go-
“vernment over us, but by God’s appointment.)
“That if it fhall happen, that they be called to any
“Station of Government, they will not abufe their
“power to the wronging of any under them, nor
“diftinguifh themfelves from them by their Habit
“or more fplendid drefs of Apparel; always to love
“Truth, and to convince and reprove all that are
“Liars: To keep their hands from Stealing; and to
“keep their minds clear from the taint of any un-
“juft Gain: That they will not conceal from any of
“the Society the Myfteries of their Sect, nor com-
“municate them to any other, no not tho’ they
“fhould be forced to it for the faving of their Lives.
“And moreover they further vow to deliver to none
“of their Brethren any of their Doctrines otherwife,
“than as they have received them; to abftain from
“all Theft, and to (x) preferve with equal care the
“Books containing the Doctrines of their Sect and
“the names of the Meflengers by whole hand they
“were written and conveyed to them. And by fuch
“Vows do they bind, and fecure all thofe, that enter
“into their Society, to be ever fteady and firm to all
“the Laws and Rules of it.

(x) Gr. Σωτηρήσαν ὁμοίως τότε τῆς αἱρέσεως αὐτῶν βιβλία, καὶ τὰ τῶν Ἀγγέλων ὀνόματα.

“ Such as they find guilty of any enormous Crime
 “ they expel out of the Society; and those who fall
 “ under this Sentence often perish by a most lamen-
 “ table death. For they are so bound up by the
 “ Laws of that Society, and the Vows which they
 “ have made to keep them, that they cannot receive
 “ any food, but from those of their Sect; so that
 “ they are forced, when thus expelled, to feed like
 “ Beasts on the herbs of the Field till their Bodies
 “ being consumed for want of Nourishment they
 “ are famished to death. Wherefore often commi-
 “ serating their Case they have received them
 “ again, when ready to expire, thinking that they
 “ have suffered punishment enough for their Crimes,
 “ when thus brought by it even to the gates of
 “ death.

“ In their administration of Justice they are most
 “ exact and just: They never give Sentence, but
 “ when they are an hundred at least present, and
 “ what is then by them decreed remains irrevocable.
 “ Next to God they have the highest veneration for
 “ their Legislators, making it no less than death to
 “ speak evil of them. To yield to the Sentiments of
 “ their Elders, and submit to what is determined by
 “ the major part of their People, they hold to be a
 “ thing commendable, and what ought to be done.
 “ When any ten of them sit together, no one of them
 “ speaks, but with the consent of the other nine.
 “ When they are in any Company, they are carefully to
 “ avoid spitting into the middle before them, or on
 “ the right hand.

“ In abstaining from all manner of work on the
 “ Sabbath-day they distinguish themselves above all
 “ other *Jews*. For they do not only make ready
 “ their Sabbath-day's meal the Eve before, that they
 “ may not do as much as kindle a fire on that
 “ day; but also tie themselves up so strictly to the
 “ observance of it, that they do not then dare
 “ move a Vessel out of its place, or so much as

“ go

“ (y) go to Stool for the ease of Nature. On all other
 “ days, when they ease themselves, they dig a Pit of
 “ a foot deep with an Iron Instrument, which they
 “ always carry about with them (that is the small
 “ Pick-ax which is above-mentioned to be given to
 “ all their Novices) and then encompassing their
 “ lower parts carefully with their Garments, that they
 “ may not offer any Injury or Offence to the divine
 “ Splendor, they set themselves over the said Pit,
 “ and so discharge themselves into it, and then cover
 “ it over with the Earth afore digged out of it. And
 “ this they always do, choosing the secretest places
 “ for it. And altho' this be no more, than the na-
 “ tural voiding of bodily Excrements, yet it is their
 “ usage to wash themselves after it, as after some great
 “ Pollution.

“ They are divided, according to the time that
 “ they have been in this Ascetic manner of life, in-
 “ to four different Classes one above another, and
 “ every one of a senior Class thinks all of the infe-
 “ rior Classes so much beneath him, that if he hap-
 “ pen to touch any one of them, he washeth after
 “ it in the same manner, as if he had touched one
 “ of another Nation. They are long livers, so that
 “ many of them arrive to the age of an hundred
 “ years; which is to be ascribed to their simple and
 “ plain manner of feeding, and the Temperance and
 “ good Order, which they observe in that, and in
 “ all things else.

“ They are Contemners of Adversity, and over-
 “ come all Sufferings by the greatness of their mind,
 “ insomuch that they esteem Death itself, when it
 “ is to be undergone on an honourable account, bet-

(y) What was commanded the Jews while in the Camp, Deuter. xxiii.
 12, 13. these Essens thought to be always obligatory upon them in all places,
 and therefore thinking they ought not to do so much work on that day, as
 to dig the Pit there commanded, they never on that day went to Stool, but
 abstained from it till the next day, how much sooner Nature called for
 ease in this case.

K k 4

“ ter

“ter than Immortality. Of the firmness of their
“mind in all cases, the War which we had with
“the *Romans* hath given sufficient proof, in which
“tho’ they were tortured, racked, burnt, had their
“bones broken, and were made to undergo the suf-
“ferings of all the Instruments of Torments, that
“they might thereby be brought to speak ill of their
“Lawgiver, and eat of those meats that are prohi-
“bited, yet they always stood firmly out to do nei-
“ther of them; neither did they ever endeavour to
“mollify or appease the Rage of their Tormentors
“towards them, or shed one Tear in their Sufferings;
“but laughed while under their Torments; and
“mocking those, who were the Executioners of them,
“cheerfully yielded up their Souls in death, as firmly
“believing, that after that they should live in them
“for ever.

“For this Opinion is delivered among them, that
“the Bodies of Men are mortal, and that the Sub-
“stance of them is not permanent, but that their
“Souls being immortal remain for ever; that com-
“ing out of the subtlest and purest Air they are
“envelop’d and bound up in their Bodies, as in so
“many Prisons, being attracted to them by certain
“natural Allurements; but that after they get out of
“those corporal Bonds, being as it were freed from
“a long Servitude, do rejoice thereon, and are car-
“ry’d aloft. And they affirm agreeable to the Opi-
“nion of the *Greeks*, that for the Souls of good
“Men there is ordained a State of Life in a region
“beyond the Ocean, which is never molested either
“with Showers, or Snow, or raging Heats, but is
“ever refreshed with gentle gales of wind constantly
“breathing from the Ocean. But to the Souls of
“the wicked they assign a dark and cold place for
“their abode, filled with Punishments which will
“never cease. And it seems to be according to the
“same Notion, that the *Greeks* assign to their valiant
“Men, whom they call *Heroes*, and *Demigods*, the
“fortunate Islands for their Habitation, but to the
“Souls

“Souls of wicked men the Regions of the impious
 “in Hell. And hence it is that they have devised
 “their Fables of several there punished, as *Sisyphus*,
 “and *Tantalus*, and *Ixion*, and *Tityus*, laying down
 “in the first place, that the Souls of Men do live
 “for ever, and next applying this Doctrine for the
 “encouragement of Virtue, and the discouragement
 “of Vice and Wickedness. For good Men are
 “made better in their lives by the hopes of honour
 “for the reward of it after Death, and evil Men are
 “restrained from the Impetuosity of their course in
 “Wickedness by fear, while they expect, that tho’
 “their evil Deeds escape observation in this Life, yet
 “after Death they must undergo everlasting punish-
 “ments for them. This is the Divinity which the
 “*Essens* teach concerning the Soul, proposing thereby
 “a Bait of inevitable Allurement to all that have tasted
 “of their Doctrine.

“There are some of this Sect, who take upon
 “them to foretel things to come, being bred up
 “from their Childhood in the study of their sacred
 “Books, and the Sayings of the Prophets, and also
 “in the use of various Purifications to qualify them
 “for it. And it is very seldom found, that they fail
 “in what they foretel.

“And there are another sort of *Essens*, who in
 “their way of living, and in the Usages and Rules
 “of their Orders exactly agree with the others, ex-
 “cepting only that they differ from them in their
 “opinion about Marriage. For they reckon, that
 “those that do not marry cut off a great part from
 “the number of the living, that is out of the Suc-
 “cession of the next Generation, especially if all
 “should be of their mind. For then the whole race
 “of Mankind would be soon extinguished. But of
 “those Women whom they marry, they make trial
 “for the Term of three years, before they contract
 “with them, and if through all that time they find
 “by the constant regular Order of their natural
 “Courses, that they are of health fit to bear Children,
 “they

“ they then marry them, but they never lie with
 “ them after they are found to be with Child; shewing
 “ thereby, that they do not marry to gratify lust,
 “ but only for the sake of having Children. When
 “ their Women go to wash themselves they have the
 “ like linen Garment to put about them, which is
 “ above-mentioned to be given to the men for the
 “ same purpose. And such are the usages and manners
 “ of this Sect.

Thus far *Josephus* in his Book of the Wars of the
Jews. In his Book of their Antiquities, which he
 wrote some years after the former, he says further of
 them as followeth. “ (z) Among the *Jews* there
 “ have been three sorts of Sects from times of old.
 “ The *Essens*, and the *Sadducees*, and the third Sect,
 “ which are called *Pharisees*—The Doctrine of the
 “ *Essens* ascribes to God the ordering and governing
 “ of all things. They teach, that the Souls of men
 “ are immortal. They hold that the attainment of
 “ Righteousness and Justice is to be endeavoured after
 “ above all things. They send their gifts to the
 “ Temple, but they offer no Sacrifices there by rea-
 “ son of the different Rules of Purity, which they
 “ have instituted among themselves. And therefore
 “ being excluded the common Temple they sacrifice
 “ apart by themselves, otherwise they are in their
 “ manners and course of life the best of Men. They
 “ imploy themselves wholly in the labour of Agri-
 “ culture. Their Righteousness is worthy of admi-
 “ ration above all others that pretend to virtue; in
 “ which they do by no means give place to any whe-
 “ ther *Greeks* or *Barbarians*, no not in the least:
 “ They have been long under Engagements never
 “ to be hindred by any thing in their diligent study
 “ and pursuit after it. Their Goods are all in com-
 “ mon, and he that is rich hath not the enjoyment
 “ of the things of his House any more than he
 “ that hath nothing at all. And they that live

(z) *Josephus* Antiq. lib. 18. cap. 2.

“ after this manner are in number about four thou-
“ sand men. They neither marry Wives, nor endea-
“ vour after the possession of Servants; their opinion
“ of the latter being, that it leads to injustice by in-
“ vading the common liberty of mankind, and of
“ the other, that it gives matter for trouble and
“ disturbance. Wherefore living by themselves they
“ mutually make use of the service of each other:
“ They choose good men out of the number of their
“ Priests to be the receivers of their incomes, and
“ the managers of the Fruits which their Lands pro-
“ duce, for the providing of them with meat and
“ drink.

There is also mention made of them by *Josephus* in another place, that is in the ninth Chapter of the thirteenth Book of his Antiquities, but there he speaks only of their Opinion about Fate. His words in that place are, That they hold, that Fate governs all things, and that nothing happens to man but by its appointment.

Pbilo the Jew is the next, or indeed the first, that speaks of them. For he wrote before *Josephus*, being by much the older of the two. For *Josephus* was not born till (†) the first year of the reign of *Caligula* the Roman Emperor Anno Domini 37, whereas *Pbilo* was at that time advanced in years. For it was not much above two years after, that *Pbilo* was sent as head of an Embassy to that Emperor from the *Alexandrian Jews*, as a person that by his age and experience was best qualified for that difficult undertaking. But *Josephus* being best acquainted with their Sect, as having lived in *Judæa*, and been there for some time (a) conversant among them, and under their discipline, was best qualified to write a true and exact account of them, and therefore I have begun with that which he hath given us. For *Pbilo* being a Jew of *Alexandria* knew nothing of the *Essens* of *Judæa*, but what he had by hearsay; but with the

(†) *Josephus* in libro de vita sua.

(a) *Josephus* ibidem.

Essens of *Egypt* he was indeed much better acquainted, For although the principal seat of them was in *Judea*, yet there were also of them in *Egypt*, and in all other places where the *Jews* were dispersed; and therefore *Philo* distinguished this Sect into the *Essens* of *Judea* and *Syria*, and the *Essens* of *Egypt* and other Parts. The first he called practical *Essens*, and the others he calls Therapeutic or contemplative, and of each he gives the accounts that follow.

“(b) Among the *Jews* who inhabit *Palestine* and *Syria* there are some, whom they call *Essians*, being in number about (c) four thousand men according to my opinion; they have their name by reason of their Piety from the *Greek* word *Ὁσιος*, which signifieth *Holy*, tho’ the derivation from thence be not made according to the exact Rule of Grammar. And whereas they are most religious servers and worshippers of God, they do not sacrifice unto him any living Creature, but rather choose to form their minds to be holy, thereby to make them a fit offering unto him. They chiefly live in Country Villages, avoiding Cities by reason of the Vices that are familiar among Citizens, being sensible, that as the breathing in a corrupted Air doth breed Diseases, so the conversing with evil Company often makes an incurable impression upon the Souls of Men.

“Some of them labour in Husbandry, others follow Trades of Manufacture, confining themselves only to the making of such things as are the utensils of Peace, endeavouring thereby to benefit both themselves and their Neighbours. They do not treasure up either Silver or Gold, neither do they provide themselves with large Portions of Land out of a desire of plentiful revenues, but seek only after such things as are requisite for the supplying of the necessaries of life. They are in a manner

(b) Philo Judæus in libro cui Titulus *omnis probus liber*, pag. 678. Edit. Col. (c) Josephus agrees with him in this number. See above.

“ the only persons of all mankind, who being with-
“ out money, and without possessions (and this by
“ their own choice, rather than by the want of good
“ fortune) yet reckon themselves most rich, judging
“ their needing little, and their being contented with
“ any thing, to be (as really it is) a great abundance.
“ You shall not find any among their handicrafts
“ men that ever put an hand to the making of Arrows,
“ or Darts, or Swords, or Head-pieces, or Corsets,
“ or Shields, neither do any among them make any
“ Armour, or Engins, or any other Instruments what-
“ soever, that are made use of in war; nay they will
“ not make such utensils of Peace, as are apt to be im-
“ ployed to do mischief.

“ Merchandising, Trafficking, and Navigation
“ they never as much as dream of, rejecting them
“ utterly as incitements to Covetousness. There is
“ no such thing as a Servant among them, but they
“ all mutually help and serve each other. They con-
“ demn the Domination of Masters over Servants, not
“ only as unjust and prejudicial to holiness, but also
“ as impious and destructive of the Law of Nature,
“ which bringing forth, say they, and nourishing all
“ men alike in the same condition of life, as a com-
“ mon Mother to all, hath made them all as Brothers
“ to each other, and this not only in word, but really
“ and indeed; but that treacherous Covetousness over-
“ throwing their kindred hath produced strangeness
“ instead of familiarity, and enmity instead of friend-
“ ship.

“ As to Philosophy, Logic they utterly relinquish
“ to such as quarrel about words, reckoning it as
“ useless for the attainment of virtue. And natural
“ Philosophy and all the points thereof (excepting
“ only so much as concerns the Being of God, and
“ the original production of all things) they leave to
“ those, who have time to spare to treat of such
“ matters, reckoning it to be above the power of
“ man to attain to a true knowledge of them. But
“ about *Ethics* or moral Philosophy they are much
“ conversant,

“ conversant, using therein the guidance and direction
“ of their Country Laws, which are such, as could
“ never have come from the mind of man without a
“ divine inspiration. Herein they instruct men as at
“ other times so especially on the seventh day. For
“ the seventh day is held holy by them, on which
“ they desist from all other work, going on that day
“ to their sacred places, which they call Synagogues,
“ where they sit in order according to their Seniori-
“ ty or standing in the Society, the Juniors taking
“ place below their Seniors, and all composing them-
“ selves with Decency for the hearing of the word.
“ Then one taking the Bible reads out of it, and
“ then another being one of the most skilful doth
“ expound upon what hath been so read, passing
“ over what is above his knowledge. Their manner
“ of expounding is mostly by parables, according to the
“ way that hath been anciently in use among them.
“ They are instructed in Holiness, Righteousness,
“ Justice, Oeconomy, Politics, in the knowledge of
“ what is truly Good, and what is Evil, and what is
“ indifferent, what is proper for them to choose, and
“ what on the contrary they ought to avoid. In
“ which course they make use of three rules, judging
“ of all things according as they accord, 1 with
“ the love of God, 2 with the love of Virtue, or 3
“ with the love of their Neighbour. Of their love
“ to God they give a multitude of Demonstrations.
“ As for instance their constant and unalterable
“ course of Chastity their whole life through, their
“ abstaining from all swearing, their never speaking
“ a Lie, and their always ascribing to God the cause
“ of all good, and never making him the Author
“ of that which is evil. Of their love to virtue they
“ give instances in their not being covetous, in their
“ not being ambitious, in their renouncing of plea-
“ sures, in their continence, in their patience, in
“ their plainness, in their needing little, in their be-
“ ing content with any thing, in their Modesty, in
“ their reverence for the Laws, in their stability of
“ Mind,

“ Mind, and other such like Virtues. And lastly of
 “ their love to their Neighbour they give instances,
 “ in their benevolence, in their equal carriage to all,
 “ which is greater than can be well expressed, and
 “ in their holding all that they have in common, of
 “ which it will not be unseasonable here to speak a
 “ little.

“ First therefore no man's House is properly his
 “ own, but every man of the Sect, that shall come
 “ to it, hath an equal interest therein. For as they
 “ live together in Sodalities, eating and drinking at
 “ the same common Table, so they there provide en-
 “ tertainment for all of the fraternity, that shall come
 “ thither to them from any other place. There is
 “ one common Treasury belonging to them all, from
 “ whence the Expences of Cloaths and Provisions
 “ are furnished in common for all of the Communi-
 “ ty, according to the several Sodalities, into which
 “ they are distributed. Their way of cohabiting to-
 “ gether under the same Roof, of eating together of
 “ the same Victuals, and sitting together at the same
 “ Table, is such as is no where else to be found thus
 “ established, or any thing (d) like it. What they
 “ gain by their daily labour they keep not to them-
 “ selves, but bring it all into the common Stock,
 “ from whence provision is made for the use and
 “ common utility of all of the sect. And if any
 “ among them fall sick, they do not neglect them, as
 “ such that can get nothing, but have all things,
 “ that are necessary for the recovering of them again
 “ to their health, always ready provided for them out of
 “ the common Stock, so that they take hereof with
 “ all freedom as plentifully as they shall think fit.
 “ Great Honour and Reverence is paid to the elder
 “ men of the Society by the Juniors, who take care
 “ of them in such manner, as truly begotten Children

(d) *The way of the Lacedæmonians in eating together at common Tables, and in set Companies, seems most like it. See Plutarch in the Life of Lycurgus.*

“ do of their Parents, administering unto them both
 “ with their hands, and their Counsels, with all plen-
 “ tifulness whatsoever may be necessary for their com-
 “ fortable support in their old age.

Thus far *Philo* concerning those, whom he calls
 Practical *Essens*. Of those, whom he calls the Con-
 templative, (e) he saith as followeth.

“ Having spoken of the *Essians*, that lead a Prac-
 “ tical Life, I come next to treat of those who
 “ embrace the Contemplative. The men among them
 “ are call'd *Therapeutae*, and the women *Therapeuti-*
 “ *des*, agreeable to their profession, either as they pro-
 “ fess the Art of Physic, (not that commonly practi-
 “ sed, whereby the bodies of men are cur'd; but a
 “ much more valuable Physic, whereby they cure the
 “ Souls of Men of Diseases much more obstinate, dif-
 “ ficult, and harder to be removed, those which
 “ they have brought upon themselves by voluptu-
 “ ousness, concupiscence, griefs, fears, covetousness,
 “ follies, injustice, and by an innumerable company
 “ of other passions and vices) or else they have this
 “ name, because they have learnt from the Law of
 “ Nature, and the sacred Laws of the Holy Scrip-
 “ tures, (f) to worship and serve that Being, which
 “ is better than good, more uncompounded than
 “ the number of One, and more ancient than unity
 “ itself.

“ They that enter into this Therapeutic Profes-
 “ sion, do not do it, as led thereto by any prevailing
 “ custom, or by the persuasion of others, but being
 “ wholly drawn to it by an Heavenly love are under
 “ an Enthusiastic impulse, in the same manner as the
 “ *Bacchinals* and *Corybantes* in the Celebration of
 “ their Festivals, till they have attained to this their
 “ desired state of contemplation, and thereon, as if
 “ they had done with this mortal life, through their

(e) *Philo de vita contemplativa* p. 688. Edit. Coll. Allob. (f) For
 the Greek word, *Θεωρατικός*, signifieth a worshipper or a Servant as
 well as a Physician.

“ desire after that which is immortal, and ever blef-
 “ fed, they relinquish all their worldly Goods and
 “ Possessions to their Sons, or their Daughters, or
 “ their other relations, delivering to them the inhe-
 “ ritage thereof by a voluntary Choice. And if they
 “ have no relations, then they give them to their
 “ Friends and Acquaintance—And when they have
 “ thus divested themselves of all their worldly sub-
 “ stance, as being now no longer withheld by any
 “ enticement, they flee from their homes without
 “ any more looking back, leaving their Brothers,
 “ their Children, their Wives, their Parents, and all
 “ their Kindred, how numerous soever; as also the
 “ Society of their Friends and Countrymen, among
 “ whom they have been born and bred, because their
 “ Conversation, should they still stay with them,
 “ would be a strong and powerful allurements to draw
 “ them away from this purpose.

“ They do not leave one City to go to another
 “ like miserable or wicked Servants, who having ob-
 “ tained, of those that own them, to be sold to some
 “ other person, gain thereby only the change of
 “ Masters, not the recovery of their Liberty. For
 “ all Cities, even those that are governed by the
 “ best Laws, are full of tumult, and trouble, which
 “ no one, that hath addicted himself to this way of
 “ Philosophy, can afterwards bear. And therefore
 “ they rather choose to make their abode without the
 “ Walls of Cities, in Gardens, and Villages, and
 “ lone Country habitations, seeking Solitude, not out
 “ of an affected hatred to mankind, but for the avoid-
 “ ing of the mixing with men of different Manners,
 “ knowing it to be unprofitable and hurtful.

“ This sort of men are dispersed throughout many
 “ (g) parts of the World (for it is requisite, that both
 “ *Greeks* and *Barbarians* should partake of so excel-

(g) *That is, where-ever the Hellenistical Jews were dispersed among the Nations of the World.*

“ lent a Benefit) but *Egypt* abounds most with them
 “ throughout all its (b) *Provinces*, but most of all
 “ about *Alexandria*. But from all places the principal
 “ men of them retire, as into their own proper Coun-
 “ try, into a place, which they have near the Lake
 “ (i) *Maria* situated upon a gentle rising Hill very
 “ commodious for them, both for its conveniency
 “ in affording them there a safe dwelling, and also for
 “ the wholesomeness of its air. The Houses of those,
 “ who there come together, are built in a very frugal
 “ and mean manner, they having their covering fitted
 “ only for two necessary things, that is to keep them
 “ from the heat of the Sun in Summer, and from
 “ the cold of the Air in Winter; neither are they
 “ built near each other, as in Cities. For this would
 “ be irksome and displeasing to men desiring and seek-
 “ ing after solitude; neither are they far asunder, be-
 “ cause they love at times to converse together, and
 “ also that they may the easier unite for their mutual
 “ defence, if they should happen at any time to be
 “ invaded by Thieves.

“ Each of them hath in his Cottage a little Cha-
 “ pel, which they call *Sennéum*, or *Monasterium*, in
 “ which every one of them doth alone by himself
 “ perform all the Mysteries of an holy life, bring-
 “ ing in thither at no time either drink, or meat,
 “ or any other of the necessities used for the sup-
 “ port of the Body, but only the Law and the
 “ Divine Oracles of the Prophets, and Hymns, and
 “ such other like things, whereby knowledge and
 “ piety are increased and perfected. They have God
 “ in perpetual remembrance, so that even in their
 “ Dreams nothing else but the Beauties and Excel-
 “ lencies of divine powers run in their Fancies, in-
 “ somuch that several of them, while they sleep, do

(b) *These Provinces were called Νομοί.* (i) *This Lake is called*
Mareotis by Ptolemy, and Maréa by Strabo. It lies near Alexandria,
being thirty miles broad, and an hundred in Circumference.

“ in their Dreams deliver many excellent sayings of
“ divine Philosophy.

“ Their constant usage is to pray twice every day,
“ that is in the Morning, and in the Evening. At the
“ rising of the Sun they pray, that God would give
“ his blessing upon the Day, that true blessing,
“ whereby their Minds may be filled with heavenly
“ light: And at the setting of the Sun, that their
“ Minds being wholly disburdened of their senses and
“ all sensible things may in its retirements into itself
“ find out truth. All the interval of time from morn-
“ ing to evening they spend in the Study and Con-
“ templation of divine things. For exercising them-
“ selves in the most Holy Scriptures they Philosophise
“ upon them after their Country manner, expounding
“ them allegorically. For they suppose, that the
“ words are only notes and marks of some things
“ of mystical nature, which are to be explained figu-
“ ratively.

“ They have among them the writings of some
“ Ancients, who being principal Leaders of their Sect
“ have left them many Monuments of that Learning,
“ which consists in dark and secret Expressions, which
“ they using as Original Patterns do imitate that way
“ of Study. And they do not only spend their time
“ in Contemplation, but they also compose Songs and
“ Hymns in the praise of God of all sorts of Metre
“ and Musical verses, which they write in grave and
“ seemly Rhythms.

“ Six days of the week they thus continue apart
“ by themselves in the little Chapel above-mentioned,
“ and there give themselves wholly up to the Contem-
“ plation of divine Philosophy, without going out
“ of doors, or as much as looking abroad all that
“ time. On the seventh day they meet together in
“ a publick solemn assembly, and there sit down to-
“ gether according (k) to their Seniority in a de-

(k) *This they reckon according to the time of their admission into the Society, not according to their age.*

“ cent manner with both their hands under their
 “ Garment, that is their right hand upon the
 “ part between their Chin and their Breast, and
 “ the left let down by their side. Then one of the
 “ best learned of them standing forth discourseth to
 “ them with a grave composed Countenance, and a
 “ grave serious Voice, speaking with Reason and
 “ Prudence, and not making ostentation of Elo-
 “ quence, as the *Rhetoricians* and *Sophists* now do,
 “ but searching into and expounding all things with
 “ that exactness of thought, as that it doth not only
 “ for the present captivate the Ears, but by being
 “ thus heard enters into the Soul, and there makes
 “ lasting impressions upon it. While this person thus
 “ speaks, all the rest give attention with silence, ex-
 “ pressing their approbation only with the motions
 “ of their eyes and their head.

“ The Synagogue or common place of Assembly
 “ where they meet every seventh day, hath (1) two
 “ distinct Inclosures and Apartments in it, the one
 “ assigned for the Men and the other for the Wo-
 “ men. For it is their Custom, that the Women,
 “ that are of the same Sect and Institution, should
 “ also be Auditors in these Assemblies. The Parti-
 “ tion Wall, which separates these two inclosures, is
 “ built up three or four Cubits high from the Ground
 “ after the manner of a Parapet, the rest lies open to
 “ the top of the Room. All which is thus contrived
 “ for the sake of two Conveniences, the first to pro-
 “ tect that decent Modesty, which is naturally belong-
 “ ing to the Female Sex; the other, that while they
 “ sit in that Auditory, they may easily hear what
 “ is there discoursed, nothing coming between to
 “ hinder the Voice of him that speaketh from reach-
 “ ing to them.

(1) The Synagogues of the Jews are thus formed even to this day,
 their Women sitting together in a place inclosed apart from the Men.

“ Having

“ Having laid Temperance as a certain Founda-
“ tion in their Souls, they build thereupon all other
“ Virtues. They take neither meat nor drink before
“ Sun be set: For they hold it requisite to imploy
“ the day in the Study of Philosophy, and the night
“ in the making of necessary provision for the body.
“ So that they allot the whole day for the former,
“ and only a small part of the night for the latter.
“ Some of them in whom is a more than ordinary
“ thirst after knowledge, forget to take any suste-
“ nance for (m) three days together; and others there
“ are, who are so delighted and fed with feasting on
“ Wisdom, which gives to them of its Doctrine
“ richly and plentifully, that they sometimes hold
“ out double the time, and for (m) six days together
“ scarce taste of any necessary Food, being nourished,
“ as they say a sort of Grasshoppers are, by the air
“ in which they live, the Melody of their Hymns,
“ as I suppose, rendring the want of Food easy and
“ supportable unto them. They looking on the se-
“ venth day to be all Holy, and all Festival, do think
“ it worthy of extraordinary Honour. On that day,
“ after having first taken due care of their Souls,
“ they refresh and nourish their Bodies, then relax-
“ ing to themselves their daily labour, as they do to
“ their working Cattle. They eat not any thing that
“ is sumptuous or dainty, but only course Bread; their
“ sauce is only Salt, and they that are of a nicer
“ Stomach mingle some Hyssop with it. Their drink
“ is only Water from the River. And thus they ap-
“ pease the two domineering Mistresses, which Na-
“ ture hath subjected all Mankind to, that is hunger
“ and thirst, offering nothing to gratify them, but
“ only what is necessary for the support of Life.
“ For they eat only to assuage hunger, and drink

(m) Philo seems here to Hyperbolize; it not being possible, that Nature could be supported by such long Fasts, as for six days together, or three either.

“ only to quench their thirst, avoiding fulness of
 “ Stomach, as that which is hurtful both to Soul
 “ and Body.

“ And whereas there are two sorts of Coverings
 “ for the body, that is House and Cloaths, as to their
 “ Houses it hath been spoken to before, that they are
 “ mean and built without art, as made only to serve
 “ the present necessary uses: So likewise as to their
 “ Cloaths, they have only such as are most commo-
 “ dious to keep out cold and heat, they using for
 “ this purpose a thick course Garment instead of
 “ Furrs in the Winter, and a short Coat without
 “ sleeves or a linen vestment in summer. They uni-
 “ versally exercise themselves in Modesty; and look-
 “ ing on Falsity to be the mother of Arrogance, and
 “ Truth to be the mother of Modesty, they hold each
 “ of them to have the nature of a Fountain. For
 “ there flow from Falsity, say they, many various
 “ sorts of evils, and from Truth abundance of good
 “ both humane and divine.

Thus far *Philo* of his Contemplative *Essays*. He hath afterwards a Description of their behaviour at their great Festivals, which being very long, should I give the whole of it, I should be too tedious to the Reader, and I fear I have been too much so already concerning this matter. I shall therefore here only add an abstract of it as followeth.

These *Therapeutæ* or Contemplative *Essays* celebrate every (n) seventh Sabbath as a great Festival, when being called together by an officer appointed for this purpose, all of each Congregation meet together in a common Hall. For they being divided

(n) The first great Festival among the Jews is their Passover; seven weeks numbred from thence brings them to their Pentecost or Feast of weeks, from thence this Sect continued to number still seven weeks on, and every seventh Sunday was a new Festival with them, till by repeating it seven times over they concluded the year, and then begun again from the Passover the same round as before.

into several distinct Congregations, each Congregation hath its distinct Hall in which they meet together on all such occasions. When they are come together on this call, being all in white Garments, they range themselves in order with great gravity, and after having said Grace sit down taking their place each after other, according to the seniority of their admission into the sect. The men sit on the right hand side of the Hall by themselves, and the women by themselves on the other side. For these *Effens* have women also among them, most of them of the elder sort, and such only as have been Virgins from their youth. They are not attended on at their Feasts by servants, for they have none such, looking on servitude to be against the law of nature, according to which they say all men are born free. And therefore they are ministred to in all things by Freemen, such as are of the juniors of their Society. Of these some being chosen for every Ministration administer therein to the rest all manner of help and service with the same care and affection, as children do to their Parents. These serve at the Tables with their Garments let down at their full length, and not girded up about them after the manner of servants, that so they may appear to minister as Freemen, and not as Slaves. At these Feasts they drink no wine, but only pure water. Those of the elder sort, who have weak stomachs, drink it warm, all the rest drink it cold. They eat no flesh, their repast being as on other days (o) only bread, salt and hyssop. They abstain from wine, as reckoning it to be a sort of poison, that leads men into madness, and from all plentiful fare, as that which breeds and irritates inordinate and beastly appetites in the mind. While they thus sit at meal, there is observed a most exact silence, none making the least noise. And when they

(o) Here Philo seems again to hyperbolize, it being scarce possible to support Nature with such scanty and mean fare.

have done eating, one of them proposeth a Question out of the holy writ, which another answers, imparting what he knows plainly without affectation or aiming at praise. All the rest are attentive to what is said, signifying only by signs expressed by the motions of the head or the hand their approbation or disapprobation of what is delivered. All these discourses are allegorical. For their notion is that the Scriptures have the similitude of a living man, which consists of body and soul; the literal sense they say resembles the body, and the mystical sense which lies under it, the soul, and in that the life of the whole consists. And therefore their study is to find out a mystical sense for every Text delivered in the holy Scriptures. The President determines, when enough is said, and whether the Question be fully answered or not, adding what he thinks proper further to discourse of on the point. Whereon all applauding what he saith he riseth up and begins an Hymn in the praise of God, composed either by himself or some of the Ancients before him, and all the rest join with him herein. And thus they spend the Afternoon in discoursing of divine things, and in singing of Psalms and Hymns till supper time, and then the waiters bring in for their supper bread, and salt, and hyssop as before. After supper is over they arise from table, and then dividing themselves into two companies, one of the men, and the other of the women, each chooseth his Preceptor, and then spend the whole night following in singing of Hymns in all sorts of Metre and Music to the praise of God, sometimes alternatively in parts, and sometimes as in a Chorus all together. And thus they continue doing till the morning light, on the appearance of which turning their faces toward the rising sun they pray unto God to give them an happy day, and the light of truth. After which breaking up the Assembly they all return each to his particular apartment there to employ themselves either in contemplation, or in the work of husbandry, in the same manner as before.

What

What *Pliny* saith of this Sect is what I am next to lay before the Reader. The account which he gives of them (*p*) is as followeth. “ On the western side of the Lake *Asphaltites* dwell the *Essens*, “ seating themselves inwardly from it to avoid the “ shore, as hurtful to them. They are the alone “ sort of Men, and herein above all other in the “ World to be admired, that live without Women, “ without the use of copulation, without money, “ feeding upon the fruit of the Palm-tree. They “ are daily recruited by the resort of new comers to “ them in a number equal to those they lose, many “ flocking to them, whom the surges of Ill-fortune “ having made weary of the World, do drive to “ them to take shelter in their Institution and manner of Life. And thus for several thousands of years “ (it’s incredible to be said) this People is perpetually “ propagated without any being born among them, “ so fruitful and prolific unto them is the Repentance “ of others, as to their lives past.

Thus far I have given the several Accounts of the three Authors above-mentioned concerning this Sect, as far as I can make them plainly speak in the *English* Language. *Porphry*, *Eusebius*, *Epiphanius* and several others of the Ancients have also spoken of them; but all that they have said on this Subject being taken out of one of these three Authors, who are the Ancientest that have written hereof, in giving these three I give all the rest. And I have inserted at large what these three Authors say of this Sect, not only that a full view may be hereby given the Reader of this very extraordinary Order of Men, but especially to obviate the wrong use that is made of their Relations concerning them, first by the Romanists, and secondly by the Deists.

I. For first the Romanists, laying hold of an handle

(*p*) *Plinius* lib. 5. cap. 17.

offered them by (q) *Eusebius*, from the Account given by *Philo* of the contemplative *Effens*, whom he calls *Therapeutæ*, argue from thence, that they were Christian Monks formed into that Order by St. *Mark*, who was the first Founder of the Christian Church at *Alexandria*, and from hence drew an Argument for the divine Institution of Monkism. And *Bellarmino* and *Baronius*, two of the greatest Champions that have written in their Cause, go in hereto. It's true *Eusebius* hath said, that these *Therapeutæ* were Christian Monks instituted by St. *Mark*, and so he hath said many other things without Judgment or Truth. And had these two great Men been free from the Interest and the Influence of the Party they were of, they would never have said this after him. In other Particulars they are forward enough to condemn him, especially (r) *Baronius*, but for the sake of their beloved Monkery they follow him in this, which is the absurdest of all. What they or their Followers say of this matter is all built upon what *Philo* hath written of his *Therapeutæ*, (for no one else hath said any thing of this sort of *Effens*, but he only.) And what can be a greater Confutation of the whole of it, than the very words of *Philo* (s) concerning them, which are all above recited? For they manifestly prove first that these *Therapeutæ* could not be Christians, and secondly, that they were most certainly *Jews*.

And first they manifestly prove that they could not be Christians. For they speak of these *Therapeutæ*, as of a Sect of long standing in *Egypt*, and tell us, that they had Hymns and Writings among them of

(q) Hist. Ecclesiast. lib. 2. cap. 17. (r) *Baronius* saith of *Eusebius* more than once, that he was *Temporū* everfor, calumniator maliciosus, profusus adulator, and other such Epithets he often bestows upon him, and often not without cause. (s) The Words of *Philo* are Ἐστὶ δ' αὐτοῖς συγγράμματα παλαιῶν ἀνδρῶν οἱ τῆς αἰρέσεως ἀρχαῖοι γινόμενοι, &c.

ancient date, composed in times of old by such as were principal Leaders of their Sect. That they were dispersed not only through all the Provinces of *Egypt*, but also among the *Greeks* and *Barbarians* all the World over. But nothing of all this could be said of the Christian Monks, when *Philo* wrote (t) that Book, wherein he treats of this Sect. For *Philo* being an elderly Man, when he went on (u) an Embassy to *Rome* from the *Jews* of *Alexandria* in the year of our Lord 39, which was but six years after Christ's death, it's most likely this Book was written before the Christian Church was erected, or at most within ten years after. But supposing it twenty, yea forty if you please, this would be too short a time for such Societies of Christians to be formed and settled in such regular manner, as *Philo* describes, not only through all *Egypt*, but also among the *Greeks* and *Barbarians* all the World over, that is wherever the *Jews* were settled in their Dispersions among the Nations, (for this is all that can be meant by *Philo*.) But supposing this possible, how could they be said to have Hymns, and Writings composed by ancient Leaders of their Sect, when their Sect itself was not above ten, or twenty, or at most forty years standing? And their rigorous Observance of the seventh day further proveth, that they could not be Christians. For the Christian weekly day of worship is the first day of the week, and not the seventh. And the Christian Doctrine enjoineeth no such superstitious rigour, as that wherewith these Men observed that day. For Christ himself condemned it, (w) telling us, that Man was not made for the Sabbath, but the Sabbath for Man, that is for his Benefit, first in easing him on that day from his labour

(t) *That is his Book de vita contemplativa.* (u) *Of this Embassy see Philo's Book de Legatione ad Caium Imperatorem Romanum.*

(w) *Matth. xii. 1—13. Mark ii. 27. See also Luke vi. 1—10. and xiii. 15, 16. John vii. 22, 23.*

and toil after the things of this World, and secondly in giving him a fit time thereby to take care of his Interest in the World to come, in worshipping his God, and performing all the other Duties of Religion towards him, which may recommend him to his mercy and favour.

2. And therefore, secondly, that these *Therapeutæ* observed the seventh day, and with such superstitious Rigour as *Philo* describes, this manifestly proves, that they were of the Jewish Religion; and *Philo* plainly tells us as much, in that he saith of them, that they were the Disciples of *Moses* (for so he calls them in his Introduction to those words of his, of which I have above given an Abstract.) And there also he saith of them, that they observed their Festivals, and formed their Rules for the celebrating of them according to *Moses's* Institution. This therefore was none other than a Jewish sort of Monkism. For Christian Monkism had not its being till many years after. For

It had its first beginning about the year of our Lord 250. Then (x) *Paul* a young Gentleman of the Country of *Thebais* in *Egypt* to avoid the *Decian* Persecution fled into the adjoining Desert, and fixing his abode in a Cave there first of all Christians began the Practice of an Ascetic Life, in which he continued ninety years, being of the age of 113 at the time of his death. About twenty years after his thus retiring to this place, (he being by that time grown very famous for the religious and heremetical sort of life, which he had thus addicted himself to) *Antony* another young Gentleman of the same Province, being excited by the Fame hereof to follow his Example, retired into the same Desert, and there devoted himself to the like course of Life. And many others after a while out of the like zeal of De-

(x) Hieronymus in vita Pauli.

votion retiring to him, he formed them into a Body; and becoming their Abbot he prescribed them a Rule, and governed them by it many years. For he lived to a very great Age. And from this beginning all the Monkism of the Christian World had its Original. For Christ and his Apostles never prescribed any such thing, neither is it consistent with the Religion they taught. God never made any of us for lazy and useless Contemplation only. His Providence is over all his Works, and every one of us are bound, as far as we are able, to be the Instruments thereof, in bearing each his part for the support of the whole in that Station of Life, whatever it be, which God hath called us unto. And for every Man to do his Duty in this Station of Life with the best of his power for the honour of God, and the good of his Neighbour, with Faith in Christ for the reward of his Faithfulness and Diligence herein, is the sum of Christian Religion. And whoever is thus diligent and faithful in his honest Calling, how mean soever it be, is by so doing as much serving God, as when at his Prayers, provided that while he doth the one, he do not leave the other undone.

II. Another wrong use of the Words of those three Authors above recited is made by the Infidel Deists of our Time. They pretend to find in them an Agreement between the Christian Religion and the Documents of the *Effens*, and therefore would infer, that Christ and his Followers were no other than a Sect branched out from that of the *Effens*. And for these chiefly is it that I have given at large all that these three Authors have written of that Sect, which is all that is authentically said of them. And let these Infidels make the most of it that they can. Though they search all these Accounts of this Sect thorough to the utmost, can any of the proper Doctrines of Christianity be found in any part of them? Is there any thing in them of the two Christian Sacraments? Is there any thing of the Redemption

demption of the World, by the *Messiah*, or of the erecting of his Spiritual Kingdom here on Earth? Or were any of the peculiar Documents or Usages of that Sect ever ingrafted into Christianity? The common Tables, I confess, which were at first set up by the Apostles bear some resemblance to those of the *Essens*. But this was never made a Law of the Christian Religion, as it was of the Sect of the *Essens*, or ever as much as recommended by it, only it was practised for a short while in the first gatherings of the Christian Church, but when it increased and grew up, this usage was dropp'd and wholly discontinued, as being no longer practicable. In those moral Duties, which the *Essens* practised and taught, they there indeed agree with Christians, and so do all other Religions, as far as they agree with the Law of Nature. Many of the Heathens carried the observance of all the moral Duties which Christianity prescribes, much higher than the *Essens* did; and this not only in Speculation and Precept, but also in Practice, and thereby made a much nearer Agreement with Christianity, than any of that Sect ever did. And who therefore will ever say, that Christianity is a Religion made out of Heathenism? Our holy Christian Profession is so far from having any of the Documents or Institutions of the *Essens* in it, that almost all, that is peculiar in that Sect, is condemned by Christ and his Apostles. For almost all that is peculiar in them being only in an higher degree the same things, which they condemned in the *Pharisees*, who practised them in a lower degree, in that they were condemned, where they were in a lower degree, they are certainly much more so, where they were in an higher. Such were (y) their superstitious Washings, their (z) over-rigorous Ob-

(y) Matth. xxiii. 25. Mark vii. 1—13. Luke xi. 38, 39.
 (z) Matth. xii. 1—13. Mark ii. 23, 28. Luke vi. 1—10. and
 xiii. 10—17.

servance of the Sabbath, their (a) abstaining from Meats, which God had created for Man's use, (b) their touch not, taste not, handle not, their (c) will-worship in their neglecting, and voluntary afflicting the Body, and other like superstitious Usages, which God never required of them. Moreover (d) contrary to the Law of Christianity they forbid Marriage, which God had ordained from the beginning, and absolutely condemned Servitude which the Holy Scriptures (e) of the *New Testament* as well as the *Old* allow. And they denied the Resurrection of the Body, in which the main of the Christian Hope consists, and absurdly place the felicity of a future Life in the corporal enjoyments of a temperate Air in Regions beyond the western Ocean, where they allow the Soul no Body at all to be cloathed with for the partaking of them. And further they pin down all Men both good and bad to a fatal necessity in all their Actions, which digs up the very foundations of all Religion and Righteousness among mankind. For if all Men be necessarily pre-determined to all their Actions, whether good or evil, by an unalterable and irresistible Fate, there can then be no Merit nor Demerit, nor reason for any endeavour at all either after Religion or Righteousness among mankind. And when the Institutions of this Sect carry with them so great a distance and disparity from those of Christ and his Apostles, what Argument of Similitude between them can possibly be framed for the proving of the one to be the Parent of the other?

I must not omit to acknowledge, that there is another Piece of *Philo's* concerning those *Essens*. It is part of his Apology for the *Jews*, which he composed with intent to have delivered it at his Au-

(a) 1 Tim. iv. 3, 4. (b) Coloff. ii. 21. (c) Coloff. ii. 22, 23.
 (d) 1 Tim. iv. 3. (e) Philemon 9 — 21.

dience of *Caligula* on his Embassy to him from the *Jews* of *Alexandria*, would he have heard him. This Tract of *Philo's* is not now among his Works, it being all lost, excepting one Fragment of it preserved by *Eusebius* in his eighth Book *De Preparatione Evangelica* cap. xi. And this is that Piece which I mean, but it containing nothing, but what is to be found in the other accounts of this Sect above recited, I have avoided the inserting of it, that I might not tire the Reader with an unnecessary Repetition, to whom I fear I have already been too tiresome in this matter.

There was another Sect among the *Jews* called the *Herodians*. This indeed had its date long after the times which I am now upon, as having its rise from *Herod King* of *Judæa* called *Herod the Great*, but having been more than once made mention of (f) in the Gospels, it is not to be omitted. And since I have here undertaken to give an account of all the other Sects of the *Jews*, I think it proper here to place an account of this also. It's not to be doubted, but that they had this name from *Herod the Great*, but for what reason that is a question. Some say it was, because they held *Herod* to be the *Messiah*; so *Tertullian*, so *Epiphanius*, so *Jerom*, so *Chrysostom*, so *Theophylact*, and so several others of the Ancients held. But it is very improbable, that any *Jews* should in the time of our Saviour's Ministry above thirty years after the death of *Herod* hold him to have been the *Messiah*, when they had found no one of those Particulars, which they expected from the *Messiah*, performed by him, but rather every thing quite the contrary. Others hold that they were called *Herodians*, because they constituted a Sodality erected in the honour of *Herod*, in the same manner as there were Sodalities at *Rome* called *Au-*

(f) Matth. xxii. 16. Mark iii. 6. viii. 15. xii. 13.

gustales,

gustales, Adrianales, Antonini, constituted in the Honour of *Augustus, Adrian, and Antoninus*, and the like of other *Roman* Emperors after their death. And this is the opinion of (g) *Scaliger*, and (b) those that follow him; but none of these Sodalities at *Rome* having been instituted till long after the death of *Herod*, none such could have been instituted in honour of *Herod* in imitation of them. The earliest of these Sodalities, and the first (i) of this kind, that we any where meet with, were the *Sodales Augustales*. But these not being instituted till after *Augustus's* death, which hapned several Years after *Herod's*, this could give no Pattern nor Foundation for the like to be instituted in honour of *Herod*, either in his life-time, or upon his death, since he died many years before. By what is mentioned of these *Herodians* in the Gospels, they seem plainly to have been a Sect among the *Jews* differing from the rest in some Points of their Law and Religion. For they are there named with the *Pharisees*, and in contradistinction from them, and therefore must have been a Sect in the same manner as the *Pharisees* were. And they are also said to have a peculiar Leven, as the *Pharisees* had, that is some false and evil Tenets, which soured and corrupted the whole Lump, with which it was mingled; and therefore Christ equally warned his Disciples against both. And since he calleth

(g) In animadversionibus ad Eusebii Chronologica No 1882.
 (b) Casauboni Exercitationes in Prolegomenis ad Exercitationes Baronii.
 (i) The *Sodales Titii* which Tacitus makes mention of were of another Kind; for he saith (Annal. lib. 1. cap. 54.) that they were instituted by *Tatius* retinendis *Sabinorum* Sacris. In another place (Hist. lib. 2. cap. 95.) he indeed contradicts himself in this matter, for he there saith that *Romulus* instituted them in honour of *Tatius*: But his Contradiction in this Place, to what he said in the other, destroys his Authority in both as to this Particular. But however this might be, both *Romulus* and *Tatius* were at too great a distance of time to be within the view of the *Jews* for their imitation in this matter.

it (k) the Leven of *Herod*, this argues that *Herod* was the Author of it, that is of those evil Tenets, which constituted this sect, and distinguished it from the other Sects of the *Jews*, and that his followers imbibing those Tenets from him were for this reason called *Herodians*. And these being chiefly of his Courtiers, and the officers and servants of his Palace, and those that were descended from them, hence the *Syriac* version, where-ever the word *Herodians* occurs in the Original, renders it *the Domesticks of Herod*. And that version having been made very early for the use of the Church of *Antioch*, the Authors of it were nearest those times, in which this sect had its beginning, and therefore had the best means of knowing who they were. Thus far therefore having shewn, that these *Herodians* were a sect of the *Jews*, that had its Original from *Herod the Great*, it's next to be enquired into, what were the Tenets whereby it was distinguished. The only way to find this out is to examine, in what particulars the founder of it differed from the rest of the *Jews*. For no doubt the same were the particulars, in which these his followers differed from them also, and thereby constituted this sect, and they will appear to have been these two following. The first in subjecting himself and his people to the Dominion of the *Romans*, and secondly in complying with them in many of their Heathen usages. For both these particulars *Herod* held lawful, and accordingly practised them. And therefore these I take to have been the Tenets and Opinions, in which these *Herodians* his followers differed from the other *Jews*, and thereby constituted this sect, which from him was called by that name. It being said, *Deut. xvii. 15. One from among thy Brethren shalt thou set King over thee, thou mayest not set a stranger over thee, which is not thy Brother*; Hence an opinion arose, which was generally em-

braced by the *Pbarisees*, that it was not lawful to submit to the *Roman* Emperor, or pay Taxes unto him; but *Herod* and his followers understanding the Text to exclude only a voluntary choice, and not a necessary submission, where force hath overpower'd choice, were of a contrary opinion, and held it lawful in this case both to submit to the *Roman* Emperor, and also pay Taxes to him. And therefore the *Pbarisees* and the *Herodians* being of opinion in this matter quite contrary to each other, those that laid snares for *Christ*, and sought an occasion against him, sent the Disciples of both these sects at the same time together to propose this captious Question to him, (l) *Is it lawful to give tribute unto Cesar or no?* thinking which way soever he should answer to bring him into danger. For should he answer in the negative, the *Herodians* were there ready to accuse him of being an enemy to *Cesar*; and should he answer in the affirmative, the *Pbarisees* were as ready on the other hand to accuse him to the people, and excite them against him, as an enemy to their rights, they having possessed them with their Notion against paying Taxes to any Foreign power: But *Christ* knowing their wicked intentions gave such an answer as baffled the malice of both of them. However the answer then given implying a justification of the doctrine of the *Herodians* in that point, that could not be the Leven of *Herod*, which *Christ* warned his Disciples against, and therefore that must be their second Tenet, that it was lawful, when forced and overpowered by superiors, to comply with them in idolatrous and wrong practices of Religion. This *Herod* did, and he seems to have framed this sect of purpose to justify him herein. For (m) *Josephus* tells us, that to ingratiate himself with *Augustus*, and the great men of *Rome*, he in many things acted contrary to the Law and the Religion of the *Jews*, building

(l) Matth. xiii. 16.

(m) Antiq. lib. 15. cap. 12.

Temples, and erecting images in them for idolatrous worship, and for this (n) he excused himself to the *Jews*, telling them, that he did not do it willingly, but as commanded and forced to it by powers, whom he was necessitated to obey, thinking this sufficient to excuse him from guilt. And for this reason we find him sometimes called an half *Jew*, and such half *Jews* I conceive were the *Herodians* his followers, professing the Jewish Religion, and at the same time on occasions complying with the idolatrous Heathens, and becoming occasional conformists to them. The *Sadducees*, who denied a future state, did mostly come into the Opinions of this sect, and therefore they are reckoned one and the same with them. For the same persons, who in one of the Gospels are called *Herodians*, (o) are called *Sadducees* in another. But this sect after our Saviour's time vanished, and were no more heard of. And thus far having given this long account of all the sects of the *Jews*, I shall here with it conclude this Book.

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(n) Josephus *ibid.*
compare them together.

(o) See Matth. xvi. 6. and Mark viii. 15. and

The End of the THIRD VOLUME.



